SHARY OF CONGRETA

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Number 30

Power for the World—Whence Is It to Come

Prof. A. E. Dolbear

An Unknown New Testament Writer

Rev. W. E. Barton, D. D.

Temperance and Politics in Vermont

Rev. E. M. Chapman

The Pith of the Harvard Summer School of

Theology

Rev. F. E. Emrich

A Hero of the South Seas

(An Estimate, with Extracts, of the Biography of James Chalmers)

The Companionship of a Child John Wright Buckham

The Buckle Shoes (a story)

Sophie Swett

Decline in Popular Knowledge of the Bible

A Full Table of Contents Will Be Found Inside

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and Christian World

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College Chapels and College Choirs by Prof. JEANNETTE A. MARKS, Mt. Holyoke College. (Illustrated.)

The Reaction Against Coeducation. by Prof. E. E. Slosson, University of Wyoming.

The Student Movement in Russia. by Rev. PETER MACQUEEN.

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The New Movement for Southern Ed-ucation, an interview with Dr. WALLAGE BUTTRICK, Secretary of the General Education Board.

The Educational Outlook in Porto Rico, by Hon. MARTIN G. BRUMBAUGH. Some Things of Note at Stanford University, by Prof. C. S. Nash.

A Page of Pictures of Men Promi-nent in Current Educational Movements.

My Blue-Cont Boy, by ANNA G. BREW-

How Warships Are Made, with illustrations, by J. H. TEWKSBURY.

Princeton's New President, by Rev. EDWARD HUNTTING RUDD.

Event and Comment

Turning Aside to See

It is said of Moses that
"When the Lord saw
that he turaed aside to see, God called
unto him out of the midst of the bush."
Thus ever does the Divine voice await our
readiness to hear. Burning bushes are
afiame along our desert highway, to test
our power of spiritual receptivity. There
are the burning bushes of nature, history,
conscience, experience, Scripture. God
would tempt us aside from the rush and
perplexity of life for a quiet moment with
him, when the soul may find direction and
inspiration. And one blessed thing about
these summer months is that they bring
many such moments.

Next to Francis E. Clark himself, John Willis Baer Change of Base has been the most potent human instrumentality in building up Christian Endeavor the world over, and his withdrawal now to become an assistant secretary of the Presbyterian Board of Home Missions seems to remove an almost indispensable prop of the movement. But, like every wise builder, he has worked with an eye to the possible elimination of his own personality. His full and explicit statement to the board of trustees of the United Society of Christian Endeavor and their response makes it evident that unusually harmonious relations have always existed between Mr. Baer and his fellow-officials. Elsewhere in this issue an intimate friend of Mr. Baer's speaks in detail of his work and his qualities. In behalf of the thousands of friends which he has made in Congregational circles all over the land we wish him Godspeed. His cheerful faith and his unflagging zeal have made him a welcome guest in our denomination. We shall miss the touch of his consecrated spirit, but shall believe that, though he now nominally restricts his influence to the denomination in which he has been reared, he will, like his colleague, Mr. Speer, in the Presbyterian Foreign Board, be a servant of all the churches.

Presumably Mr. Baer was not uninfluenced by the consideration that an organization whose aim is to serve and develop young people should be officered chiefly by young men. This principle should obtain in Christian work more largely than it does. The Y. M. C. A., for instance, has of recent years, if not in its earlier history, recognized the desirability of infusing new blood into its organism. Veterans like Richard C. Morse and Thomas K. Cree of New

York, Henry M. Moore of Boston and John V. Farwell of Chicago, are still actively engaged in shaping the counsels of the organization, but if one visits the international headquarters in New York city, he is impressed by the number and capacity of the young men now being attached to the movement. It ought not to be otherwise in Sunday school work, both in the local churches and in state and national organizations. Movements devised chiefly in behalf of young people should be carried on to a large extent, at least, by men and women on the sunny side of fifty.

A good brother takes The Relative Zeal of Different Bodies much space last week to the activities of the Episcopal Church in summer resorts, and intimates that we pay comparatively little attention to what our own denomination is doing in similar places. Bless your heart, we are every week describing the forward movements and novel undertakings to be credited to Congregational initiative. The work of a sister communion was referred to partly to incite larger zeal in behalf of summer work among our own people. We mean to give full credit to the excellent work now in progress, and we earnestly ask to be informed of what is going on this summer of a distinctively special character in any part of our Congregational field. It must be admitted that sometimes the Episcopal church pushes into districts already supplied with Christian opportunities and shows a regrettable spirit of exclusiveness, but we prefer to believe that a desire to shepherd the people and to establish centers of religious influence rather than a purpose to crowd or ignore other churches is the controlling spirit in the aggressive Episcopalian movements of today.

We wonder how many Important Aids to persons realize the help Christian Work to be obtained from public reports of great religious meetings. Within three years four volumes have been given to the world, each of which deserves a place in every pastor's library and in every Christian workshop. They are practically verbatim reports of the International Congregational Council of 1899, the Ecumenical Missionary Conference of 1900, the International Y. M. C. A. Jubilee of 1901 and the Toronto Student Volunteer Convention of 1902. When before in the history of Christianity have four such significant world-embracing assemblages been held? They not only registered the achievement and ourselves.

tendency of religious thought and activity at the time, but they contributed mighty impulses toward forward movements in the kingdom of God. We have now, in large and well-edited volumes, the reports of all these meetings. With them one need not lack material for missionary meetings, or fresh and effective illustrations for all kinds of Christian discourse, or the means whereby actual conditions at home and abroad may be better understood. Courses of reading for classes ought to be planned with these volumes as a basis, and almost any man can dip into their pages at random and be the wiser and better for what he finds.

We called attention re-Hardships of cently to the harsh and Chinese Exclusion unwise execution of the laws of Chinese exclusion, and to its effect upon the opinion of America held by the more intelligent of the Chinese people. The United Presbyterian vouches for another instance of this unnecessary cruelty which illustrates and confirms what we have said. Two Christian Chinese students, one a graduate of the North China College and the other a lineal descendant of Confucius, both of whom had risked their lives in defense of Americans during the Boxer insurrection, came to this country to complete their education at Oberlin. They have been detained at San Francisco because of some informality in their passports, though they had a personal letter from Viceroy Li Hung Chang guaranteeing their standing as students. They came in the steerage, and it was their purpose to support themselves by working a few hours a day during their college course. Because of this plan of self-support while studying, the decision is that they are reduced to the rank of laborers and must be excluded, and the recommendation from the great Chinese viceroy is not even considered in deciding the question of the validity of their passports. This is what we call an unchristian and indecent use of law. By all the decencies of life men on trial for their position are entitled to the benefit of the doubt. Are our own students who support themselves in college mere laborers? Do wewant friendly relations with the educated and progressive Chinese, or do we not? Is it for our interest to train the leaders of the new life in China? Are cordial relations with 400,000,000 neighbors across the sea of advantage to us? If so we must not use our laws without consideration, or refuse the courtesy to others which we expect and demand for

ron is a popular summer resort. Eighty years ago it was a trading post of the American Fur Company, and a Presbyterian church was formed there in 1823. A mission school was opened that year on land given by the United States Government and two years later a large mission house was erected which for several years was a home for Indian pupils and their teachers, the mission being in the care of the American Board, which then included in the field of its operations certain Indian tribes. It had as many as 150 pupils in the early days and became widely known. Some famous names appear in its history. A church building was erected in 1830 which still stands almost exactly as it was originally built. The school was closed in 1837, and since 1845 the Mission House has been used as a summer hotel. A few years ago the church edifice was purchased by summer visitors for public worship, and this is the eighth season of its use for that purpose. There is no ecclesiastical organization, but the building is preserved as a memorial of early Christian work on the frontier, and an interesting sketch has been written of it by Rev. Dr. M. C. Williams, which is a valuable piece of literature connected with the history of the American Board. It may be had for ten cents from the Presbyterian Book House, St. Louis, the proceeds being used for the maintenance of the old building.

The A. M. A. Schools The ideal of a school as a center of light and influence for the nobler life seems to be well fulfilled by the A. M. A schools in the South. Writing of Lincoln Academy at King's Mountain, N. C., in the American Missionary, Prof. M. A. Holmes says:

The students are gathered from a wide stretch of country reaching thirty or more miles in all directions, and its influence for good is felt in a far larger field. In its im-mediate vicinity there is not a cabin or dwelling of any kind in which or about which there has not been in recent years some improvement directly traceable to the influence of this school and its noble band of Christian

There may be questions hard to decide about the exact quality and degree of education appropriate to the Negro at his present stage of development, but there can be no question that uplifting by the presence and leavening power of Christian character is everywhere needed. These schools are not only centers of light-they are scatterers of light in sending out trained graduates. A school which has sent out "one missionary in Africa, several very successful physicians, a few ministers and many teachers," as is the case with Emerson Normal Institute, has a large claim on the gratitude of the country. The Negro race in America will have leaders: it is essential that they shall lead upward; and to this end the A. M. A. schools are working with great devotion and unquestionable suc-Cess.

Secretary Anderson of the National Council eensland Jubilee has just received a letter from the secretary of the Queensland

A Historic Monument Mackinac Island in makes a strong plea for the sending of Northern Lake Hu- an American delegate to the jubilee of the union to be celebrated next June. Our brethren on the ground desire to make it the occasion of a spiritual and denominational revival and to that end are soliciting delegations from other lands where Congregationalism is strong. They believe that it is an exceptional opportunity for cementing the ties which unite Congregationalists the world over. The secretary goes on to say: "We feel that we have no claims upon you except the claim of brotherhood, and in this instance, your little brother beyond the seas appeals for your help." We wish that this appeal might lodge in the mind of some American Congregational minister or layman who would either go himself or furnish the means of sending a delegate. The provisional committee of our National Council would doubtless accredit such a person as the representative of that body. He would bring inspiration to the churches in Australia, all of which will be in evidence in Brisbane at the time specified. He would also himself derive much benefit from contact with representatives of the denomination in all Australia and New Zealand. We do not feel the touch of shoulders sufficiently often in Congregationalism.

> Sir William Mack-British Rule in India worth Young, for thirty eight years associated with the government of India, resident of Mysore and chief commissioner of Coorg, 1895-97, and lieutenant governor of the Punjab to 1901, in a recent address at the one hundred and third anniversary of the Church Missionary Society, said, "I take off my hat to the humblest missionary that walks a bazar in India." And why? Not merely because he is an Anglo-Saxon. Not merely because "he is called of God and has spiritual work to do." But because "he is leading a higher and a grander life and doing a grander work than any other class of persons who are working in India. If the natives of India have any practical knowledge of what is meant by Christian charity, if they know anything of high, disinterested motives and selfsacrifice, it is mainly from the missionary that they learn it. The strength of our position in India depends more largely upon the good will of the people than upon the strength and number of our garrisons, and for that good will we are largely indebted to the kindly self-sacrificing efforts of the Christian missionary. It is love which must pave the way for the regeneration of India as well as for the consolidation of England's power." Could the cause of Christian missions have higher praise from a statesman than this? Precisely the same reasoning applies to the Philippines and the United States. At present the soldier enforces the authority of the Civil Commission: but for permanent control of the islands and for the training which will lead them to a state of fitness for self-rule, the selfsacrificing school teacher and the preacher must be the main reliance.

Summaries and statis-Christian Progress tics give inadequate in Japan ideas of the life of a

received, of the American Board's Japan mission, working; in co-operation with the Kumi-ai churches, gives illustrations and word pictures which bring us into real contact with the activities of Congregational missionaries and native workers in that wonderful land. Their daily labors, impressions and social relations in the churches, Sunday schools, auxiliary and educational institutions are described, so that we can share their successes and sympathize with their discouragements. The last year has brought new life and hope to all the missions. The Forward Movement has brought a harvest into the churches which will probably appear still more prominently in the next report than in this one. The number of baptisms is larger than in any year since 1892, and the present membership of the churches is 10,856. The record of thirty years' mission work in Japan is as remarkable as any in the history of the American Board, and in no foreign nation is the future of Christianity more promising.

It is most unfor-The Protestant Attitudes to that the Toward Philippine Classions New York Eventungte that the ing Post's hostility to our retention of the Philippines leads it into such superficial and cynical comments as this:

Nor is the whole religious situation in the archipelago one which it is easy for our en-thusiastic Protestants to reconcile with their belief that Providence took us to the Philippines for the express purpose of opening a new Catholic country to Protestant missionnew Catholic country to Protestant missionaries. With their own Government sternly rebuking all attempts to interfere with the religious preferences of the natives—an attitude which will seem to ultra-Protestants as a going over bodily to the Scarlet Woman—they will be disposed to be less sure that it was "the hand of God," which is signed the treaty ligious prefere annexing the Philippines

The United States Government officials in the Philippines are not preventing Protestant missionaries from laboring in the Philippines, nor can they by any possibility prevent the natives from gathering impressions with respect to Protestantism as they contrast the characters of such of the officials as are Protestant Christians with those of the former Spanish Roman Catholic officials. Protestants of this country who either welcomed our entrance upon rule in the Philippines, or who have accepted it as providential have not the slightest objections to the administration of the public school system of the archipelago on a non-sectarian basis. The school teacher, in the schoolroom, in school hours has no business to be a sectarian missionary. Outside of school hours and the schoolhouse the teacher cannot well conceal, nor should he, his own religious convictions, be they Protestant or Roman Catholic.

A recent decision of Ohio Again Indebted the Supreme Court of Ohio having invalidated much recent legislation, general and special, affecting Ohio cities, the governor of the state has called a special session of the legislature to meet Aug. 25 to deal with the chaotic situation. Rev. Dr. Washington Gladden of Columbus has been asked to give the governor the benefit of his accurate and comprehensive Congregational Union in Australia. He mission. But the annual report, just knowledge of municipal reform move-

ments and he has complied. He also has taken the citizens of the state into his confidence and laid before them a full statement of his views. For the next month he bids fair to be in name what he has long been in fact—the most distinguished citizen of the state. Dr. Gladden argues for recognition of differences of class among the municipalities and for a much larger measure of home rule than Ohio cities have known for years. He stands for municipal charter conventions; adoption by the people of the work of the conventions; and opportunity at stated intervals for charter revision. He believes that only by throwing responsibility upon the people for their own laws and only by recognizing the infinite variety of municipal needs can there be, in the first place, anything like home rule, and in the second place, anything like laws fitted to local needs. All resort to the state legislature for legislation, except in the broadest terms, and any attempt to deal with municipal issues and needs by general legislation he considers futile, and worse than that, namely, provocative of distinct evils.

The superintendent of the Immigration and national census bureau estimates that in 1910 we shall have a population of more than a hundred million people in continental and insular United States territory. This does not seem improbable in the light of the immigration statistics for the past year just issued. We added nearly 800,-000 persons to our population last year of emigrants from other countries coming to abide with us. To the task of assimilating this vast number of aliens through our churches, schools, libraries, newspapers, caucuses and ballet boxes we must now address ourselves. The success we have had in doing this work of assimilation thus far is one that has extorted the praise of foreigners both remote and recent in time of inspection. Protap Chunder Mozoomdar, after his return to India, when asked what most impressed him in this country, said that it was the assimilative power of our people and our institutions. But the task becomes more difficult as the sources of raw material alter. Austria-Hungary, Italy and Russia now send us more than any other lands. They are not peoples with Protestant or republican traditions and habits. Beside all that the state and private philanthropy can give them they need the zealous and intelligent aid of the Protestant Church acting through its home missionary agen-Never did the Slavic work of our own Home Missionary Society need richer endowment and more cordial and sympathetic support than now.

The President and Reprimends for Army Secretary of War Root, after scrutiny of the testimony taken by military tribunals in the Philippines, have passed judgment on the verdicts of those tribunals in the cases of Major Waller and Gen. Jacob H. Smith. General Chaffee's decree with respect to Major Waller is approved. His undermined and overwrought physical condition at the time he ordered the killing by his subordinate ers of Pennsylvania, Ohio and West

marines of the natives of Samar is held as justifying his acquittal from the charge of murder, but not as justifying the court martial's failure to find him guilty of assuming powers not his under the rules of war. In the case of General Smith, whose verbal order Major Waller relied upon to justify his conduct, the President acts summarily, retiring him from the active list of the army with a sharp reprimand. The President makes it clear that he defends as stanchly as ever the legitimacy of the army's military operations in the Philippines and the necessity of employment of stern measures. But he holds "that the very fact that the warfare is of such character as to afford infinite provocation for the commission of acts of cruelty by the junior officers and enlisted men must make the officers in high and responsible positions peculiarly careful in their bearings and conduct so as to keep a moral check over any acts of an improper character by their subordinates." Fortunately in General Smith's case his "kill and burn" verbal order so accorded with a chronic verbosity and ferocity (assumed) that it was not taken seriously by his subordinates, and hence, as Secretary of War Root says in his report, "he is relieved from the indelible stain which would have resulted from a literal compliance" with the order. This relatively swift and stern action by the highest military authorities is reassuring to such as needed assurance; but to those who have had faith from the first in the Executive and military officials in the Philippines it is not surprising.

General Bragg of Wiscon-Contempt as a sin won fame long ago by saying that Mr. Cleveland was loved, by many of his admirers, for the enemies he had made. In the 1896 presidential campaign he became prominent as a gold Democrat. Quite recently he pulled the political plum of first United States consul-general to the new republic of Cuba out of the pudding. But shortly after his arrival in Havana he wrote to his wife in this country a contemptuous opinion of the Cuban people, and indulged in those derogatory remarks which the Anglo-Saxon is wont to indulge as he contemplates Latin or Slavic or Mongolian men and women. His wife made known the contents of the letter: and now the republic of Cuba very naturally is calling attention of the Department of State to the undesirability and impossibility of Mr. Bragg remaining in

The Coal Strike The tenth week of the strike in the anthracite coal regions of Pennsylvania has closed with no material change in conditions. Here and there a colliery is resuming operations and a limited output. But broadly speaking the matter stands much as it did a month ago, the public paying an exorbitant price for such coal as is to be had and all parties to the conflict, operators, colliers and owners of industrial plants forced to shut down, suffering an aggregate loss since the strike began of not less than \$55,000,000. Fortunately, the area of disturbance and sum total of loss are not to be enlarged by a strike of the bituminous coal min-

Virginia. At the convention of the United Mine Workers in Indianapolis last week, after a thorough discussion of the pros and cons of the matter and a strong speech advising against a strike by Pres. John Mitchell, it was decided by this great body of workers not to order a sympatheric strike but to continue to labor, to abide by contracts now binding and to aid the striking miners in Pennsylvania by substantial money contributions. An appeal to the public also goes out from this body of organized labor urging that influence be brought to bear upon the railway officials and operators responsible for the strike-in the opinion of the mine unionso that the matter may at least be arbitrated if not settled in harmony with the strikers' views of the matter. As the cost and the evil of this controversy become more evident the public's longing for some tribunal competent to step in and enforce reason and justice increases. In the light of the example and success of the Anglo-Australians in solving this problem our costly and individualistic modes seem crude and barbarous.

The French ministry, Prance and the headed by M. Combes, is Monks and Nuns strictly enforcing the law governing religious associations, which bears directly against the perpetuity and aims of the Roman Catholic monastic orders. The work is being done because the republic is cherished more than asceticism and absolutism in ecclesiastical affairs, and because the schools and journals of the monks and nuns have been found to be anti-republican in influence. A circular letter issued July 15 ordered all schools and institutions managed by unauthorized congregations closed before the 23d, and during the past week the police have been enforcing the order strictly. It affects schools, several thousand in number, with 150,000 pupils. Some feeling has been aroused, and here and there there has been disorder, but nothing serious. The French people are showing that they can discriminate between the church and the monastic orders, and that they will not subordinate their republicanism to their preferences for what after all is but an incident of Catholicism and not its kernel. The premier, judging by all reports of him, is the man for the hour, and may be counted upon to do as effective a piece of reorganization in the educational realm as his predecessor, M. Waldeck-Rousseau did in the war department and army of France.

The destruction The Destruction of the owing to structural Campanile, Venice defects of the famous tower next to St. Mark's in Venice naturally has caused sorrow wherever knowledge of European art exists, whether derived from books or from personal observation. The high and the low, the rich and the poor, have spontaneously proffered gifts for the restoration of the striking landmark, and \$400,000 are said to be in hand now. There are those who freely predict that the crumbling to the ground of this pile of masonry is but prophetic of other catastrophes in Venice, owing to fundamental changes of soil by water and earthquake, changes likely to affect the entire city. In short, they say

the city is doomed to ultimate extinction. This sounds sensational, and is not from reliable sources. Latest reports point to internal weakness as causing the fall of the Campanile. Men who built it were dishonest and used rubbish for filling where stone was needed and always supposed to be. Men charged with careful inspection failed to do their duty and to detect flaws. Therefore, in due time the result came which always follows fraud.

"We are ordained to indian Patriotism walk here in the same tract together for many a long day to come. You cannot do without us. We should be impotent without you. Let the Englishman and the Indian accept the consecration of a union that is so mysterious as to have in it something of the divine, and let our common ideal be a united country and a happier people." These are remarkable words to come from the viceroy of India, Lord Curzon, representative of Edward VII., emperor of India. They are bold, full of feeling and of sense. Judging from the tenor of the speeches recently made in London by native princes, present to witness the coronation of the emperor of India, we should say that there was considerable likelihood of the viceroy's words being reciprocated. If so, then a new era in India's history has opened. Bishop Clifford of Lucknow, in a recent Episcopal charge, called attention to a somewhat new factor in Indian thought among the educated classes which the missionaries are meeting now, namely, "a certain spirit of racial esprit de corps."

Decline in Popular Knowledge of the Bible

"It is a fact beyond question that popular knowledge of the Bible has not in recent years kept pace with the advance of popular education." This statement was recently made to a company of leaders of several religious denominations. including bishops, professors in theological seminaries, pastors and Sunday school teachers. The expressions of dissent with which it was received were almost unanimous. Yet the National Education Association, meeting the same week in Minneapolis, passed a resolution declaring that, "It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools."

We think that the school teachers of the nation better understand what is in the minds of the children and youth than the ministers. The former come in contact with all classes. The latter are acquainted with the children of Protestant families and Sunday schools. They point to the large editions of the Bible published, and infer that interest in it must be increasing. The inference is deceptive. It is true that each new version of the Bible is eagerly sought by religious people, and various new versions have re-cently been put forth. Bible societies are actively engaged in putting the Bible into every family, where often it lies unopened. In some colleges an increasing number of students are being enlisted in Bible classes.

But the present generation as a whole

its predecessors were. It is generally excluded from the public schools. The courts of several states have declared that even the reading of the Bible in the schools is prohibited by the Constitution. The Supreme Court of Wisconsin, for example, has decided that such reading is a kind of religious teaching. The court said that, "So long as our Constitution remains as it is, no one's religion can be taught in our common schools," Family reading of the Bible has also suffered a marked decline in recent years. Repeated experiments in colleges have shown that youth from Christian families are unfamiliar with common allusions in literature to the Bible. President Butler of Columbia University says that, To the average college student the first book of Milton's Paradise Lost is an enigma. The epithets, the allusions, even many of the proper names, are unfamiliar. This is due to ignorance of the Bible."

The result of this policy of exclusion of the books which have been the chief formative influence in Christian literature is by no means yet fully manifested. While the religious effects must be disastrous the educational loss is great. The National Education Association believes that the exclusion of the Bible from the schools is the consequence of regarding it as merely a theological book and says, "We hope and ask for such a change of public sentiment in this regard as will permit and encourage the English Bible, now honored by name in many school laws and state constitutions, to be read and studied as a literary work of the highest and purest type, side by side with the poetry and prose which it has inspired and in large part formed."

The New York Evening Post discusses this topic in an able editorial intimating that the power of the Bible is irrevocably lost because its authority has gone, because it does not now excite the fears and hopes and kindle the imagination as it used to do of those who read it. The Post says: "The only way in which the old familiarity with the Bible can be revived is by bringing back the social and religious conditions under which it was the one book' to a whole people and the man of their counsel. But we hear of nobody who thinks, that in fact, those conditions can really be restored.

We do not agree with this opinion. The Bible has divine power in it. That gives it permanent supremacy in literature. It mirrors human experience, it speaks to the conscience, it utters law above all laws, as no other books do. The historicity of its early stories may be questioned, but its story of the temptation and the fall is the story of every individual life. In the experiences of the Israelites escaping from Egypt and wandering in the wilderness in search of the promised land, every one may see his own lifestory retold. The Psalms are the songs of the heart, the Proverbs are the wisdom of ages of experience, the prophets speak the deepest convictions of men of every time, the words of Christ are spirit and life, the apostles, moved by the Holy Spirit which dwelt in him, spoke his mind.

If the people will read and study the Bible we have no fear that it will not retain its supremacy. It finds men, reveals

is much less familiar with the Bible than them to themselves, opens to their vision divine ideals, speaks the thought and will of God. If the people of this nation will put it into the hands of the youth whom they are educating, with the reverence due to what it contains, it can be trusted to make its own place in their minds. Without it English literature would have been a barren desert with only oases where men who wrote were inspired by

> If the Bible shall be neglected by the American people, it will not die. will suffer lamentable loss. They may see their own future foretold in that dismal period of Hebrew history when the book of the law was lost and the Word of God was rare. But the Bible will survive and will win new authority and new pupils to believe it. The voice of God is in it and that voice will never be without response in the hearts of men.

From Rome to Manila

Our Government made a tactical mistake when it decided to have Governor Taft stop at Rome on his way to Manila. The subject of the negotiations was one to be discussed on American, not on Italian territory, and least of all where the influence of the monastic orders is so great. Doubtless the Administration had assurance from Cardinal Gibbons and Archbishop Ireland, and possibly from the pope himself that at Rome Governor Taft would have his way, substantially if not wholly, but there were many reasons why a commission of the cardinals could do no other than they have done, namely, practically decline to assist us in the exclusion of the distrusted Spanish friars now. Three of the cardinals on the commission were sure not to decide against the monastic orders. They have ambitions and hopes. Leo XIII. cannot live long. The connection is obvious. Another member of the commission is a Jesuit, another a Spaniard. The meaning of this is obvious, too.

But with negotiations carried on at Washington, or at Manila, a papal delegate could have made the concessions desired without any such inevitable conflict between personal ambition on the one hand and wise policy of the church at large on the other; and certainly without that opportunity of pressure from the heads of the brotherhoods and from the Spanish government which was felt at Rome.

Judge Taft has had his last audience with the pope and has been formally complimented by Cardinal Rampolla on his management of his case. He proceeds on his way to Manila, whither later a delegate from the pope will follow him to take up negotiations where they came to an end at Rome. If it be true, as is intimated by some observers on the ground, that the pope and his counselors are disposed to yield at Manila what they dared not concede in Rome, all will go well. If not, and the papal delegate meets General Taft with anything short of acquiescence in our plainly declared policy, then the civil commission will proceed, doubtless, to carry out its policy of taking the friars' estates under the law of eminent domain. Ejection of the friars themselves, under the

missible. They have the alternative now of purchase of their estates under a fair appraisal and peaceful withdrawal of their obnoxious persons, or of legal condemnation of their properties and remaining under unfavorable conditions where they are not wanted either by the natives or by the foreign administrators. Rome has an easy way out, namely, by recognizing that a condition and not a theory faces our representatives in the Philippines. They find a deep-rooted and well-nigh universal hostility to the friars which makes it impossible for them to be tolerated longer.

The Administration fully realizing the perils of the situation—the domestic political ones as well—grasped the nettle and asked the Vatican to do the same. It chose to procrastinate.

We have intimated that there are domestic perils wrapped up in the affair. There is much peril to any party which panders in the slightest degree to Rome. Gatherings of Roman Catholics, especially in the interior, are passing resolutions and formulating demands. It is a game that two can play if it becomes necessary.

Is the Popular Thought of Goodness Sufficient

In their thoughts of goodness many men are given to weighing what they are; but Christ's disciples look to what they ought to be. They have never overtaken their ideal. "I count not myself to have attained," becomes their principle of life. The world sees the actual, God, the potential man. It is a constant wonder that Esau is rejected and Jacob chosen. for as they stand together in the days of their youth there can be no question that Esau is the more companionable man. This is the objection to the popular ideal of goodness. It is static, not dynamic. It confounds moral judgment by ignoring both starting point and goal and regarding only the visible position of the moment.

There is no moral peril for humanity like that of self-satisfaction in righteous-When a man begins to say that he has attained, you may be sure that he has ceased to climb. When he measures himself against the imperfections of Christians and announces that he rejects the claims of Christ because he is as good as they, he has begun to look down for his ideals and if he follows them he will be going down. To be satisfied with an equality with most imperfect men, when the ideal of Christ's perfection is calling, is to lose the glory of the earthly life. The danger of this attitude and its hopelessness the wise man saw. Out of the ancient days comes his sharp verdict: "Seest thou a man wise in his own conceit, there is more hope of a fool than of him.'

There is no reward for low ideals and cowardly refusals. The gifts Christ offers are for overcomers. He sets the highest of ideals—the very character of God before us. He urges that we give the right of way to the search for took stands dom. He pledges recognition to our striving and continual aid in our endeavor. High ideals make self-content Such moods come upon us when we read:

They are always singing a "The President wore a Panama hat and a self-content such moods come upon us when we read: right of way to the search for God's King-

terms of the Treaty of Paris, is not per- new song which we desire to learn. They are continually opening new vistas which invite us on. The landscape opens out and what we thought a single peak becomes a mountain chain. The zest of travel has no end and the joy of possession is ours in the companionship of the friend who embodies our ideal. Christianity is progessive toward Christlikeness, while it shares the presence of the Christ.

There is no remedy for self-conceit but self-surrender. If men are not attracted by a thought of righteousness above their own they fall hopelessly outside the progress of the race toward God. If they will not take the ideal which we believe the highest which our life can know, and the help which goes with taking, let us urge them to attempt in all good faith and earnestness the highest of their own ideals. Let them set a mark-so only that it be above them-and strive toward that with all their hearts. And in their failure it may be that God's law may be their schoolmaster to bring them to Christ.

In Brief

We shall have a special treat for our readers during the autumn months when a number of short stories just completed by "Ralph Conwho is really Rev. C. W. Gordon, a Pre byterian minister of Winnipeg, Manitoba, will appear. These sketches have all the literary charm, humor and warm spiritual feeling of his now famous books, Black Rock and Sky

The United States State Department has just recalled a secretary of legation to one of the Scandinavian countries because of his betraval of trust and his gambling habits.

Only once before has the number of imm!grants into the United States exceeded those who came in the year ending June 30. The foreign addition to our population in 1901-1902 was 730,768. In 1881-1882 the number was 788,992. Here's work for schools and

Li Hung Chang, who appeared in many rôles in a long lifetime, now figures as a new Chinese divinity in the temple which the governor of Shangtung is erecting to his memory and for his worship. It is bad enough when a government makes bishops, but strange results are sure to arise when it claims and exercises the ower to make divinities and orders the people to worship them.

A. S. Green of Connecticut announces a scheme to buy Palestine for Christians. He first proposes to raise the money, of course. Such a plan is already being worked with considerable success by the Zionists, who propose to raise money to buy the land for Jews. It ears as though the name of this promoter, both in initials and surname, may be an appropriate nom de plume.

Dr. Michael E. Sadler, the eminent | English authority on education, lecturing before the Harvard Summer School last week on Some Features of the Educational Situation in England, began by paying tribute to New England. He grouped Horace Bushnell with Horace Mann and R. W. Emerson as a trio of leaders to whom the English were especially indebted.

white waistcoat." "Here the President ate a simple pienic luncheon with his wife and son. The fierce light which beats upon a throne is but a feeble tallow dip compared with the journalistic enterprise that illuminates every nook and corner of Oyster Bay.

Off goes Rev. Peter MacQueen again to see and write up foreign lands. This time Cuba. the West Indies and Panama are the objective points. President Roosevelt gave him audience one day this week and Mr. MacQueen will. doubtless, as on previous trips, have placed at his disposal special opportunities for investigating life in other countries. He has done good work the past winter in a difficult field in Charlestown.

The Supreme Court of Scotland has reaffirmed the judgment of the lower court in the of the minority of the Free Church against the United Free Church to recover property held by the new body. church The plaintiffs must also pay the costs of the suit. The decision, which is of con-siderable importance, is that a denomination has liberty to change its constitution when the more general opinion of the denomination favors such a change.

Friends of the helpless are not forgetful of the Indian famine children in the midst of the many calls made by vacation schools, funds for country weeks, floating hospitals and other summer philanthropies. Ten thousand seven hundred and eight dollars have been forwarded to the missionaries for their little charges, and vet more is needed. Send all contributions to Mr. F. H. Wiggin, Treasurer American Board, Boston, marking them, For the Indian Famine Children,

Secretary of Agriculture Wilson, addressing the vast body of delegates to the National Educational Convention in Minneapolis recently dwelt on those things which he thinks the schools and colleges of the country should do for the farmers of the country "that they may live on higher levels of comfort and happiness, that they may help the weary hand with a better trained head, and have more time to devote to intellectual, moral and spiritual life." He has a correct eye for proportions.

Additional facts relative to the new Chinese Minister to the United States, Liang Chen Tung, are at hand from Dr. William E. Griffis. He was one of many Chinese youths sent to this country in 1877 to be educated. He was selected through the influence of Dr. Yung Wing, now in Hartford; and Yung Wing was brought to this country when five years old by Rev. Dr. Samuel Rollins Brown, a graduate of Yale and Union Theological Seminaries who founded the first Protestant Christian school in China.

A much-beloved minister in Southern California preached his farewell sermon the other day and besides moving the adults in his congregation to tears made an unusual impression upon a little girl. She went home and told her mother that the sermon was fine and the last hymn "so appropriate." "What was it?" inquired the mother. "The only line I remember is, 'What more can he say than to you he has said." It were well if every completed pastorate could be remembered as having declared the whole counsel of God.

John W. Mackay, the Irish-American multimillionaire, who died last week in London, had a fine tribute paid to him once by a friend. "Mackay," said he, "is one of the few rich men I should like to know if he were That showed that the man was more than his money, and that he conceived wealth as a means and not an end. Moreover, the testimony is that in pioneer days and among

surroundings when and where it was not conventional to be either temperate or generous he was both an abstainer and a loyal friend.

Two Congregational ministers of Toledo, O., have been called to account by the assessor, who has corrected their returns of taxable property. This, however, was not done because the ministers had returned too small amounts, but because, in their endeavor to be honest citizens, they had, in the opinion of the assessor, taken on themselves a disproportionate burden. He looked over the houses and libraries and then asked if they wished to pay the taxes of their congregations. These conscientious brethren are Rev. Messrs. E. B. Allen and F. D. Kelsey.

The War Department of the United States has issued a formal statement of the reasons which force it to condemn the United States Soldiers' Christian Aid Association, 40 Broadway, New York city, John B. Ketchum, corresponding secretary and treasurer. Complaints against this society began as far back as 1885, and ever since that time the War Department has found it difficult to find trace of service rendered to the soldiers at all commensurate with the claims of the society. Reports from army posts and chaplains fail to show any such service rendered as the officials of the society claim to give.

Some Scotch ministers are much disturbed over the support given Prof. George Adam Smith. Rev. Mr. MacQueen of Kiltearn recently declared at a meeting of the Dingwall Presbytery that all the principals and professors of the colleges of the United Free Church are "as bad as Smith"; that they are "a gang of cowardly, coarse, worldly, careless, timeserving hypocrites," and that the United Free Church is becoming "a plague, a curse, and a judgment in the land." Mr. MacQueen seems to be an orthodox minister in good standing, but we fear that the gospel he preaches will not commend itself to young men of high ideals.

Employers seldom fail to recognize the machine value of their employees, but it is somewhat unusual for one to acknowledge that those performing the routine work are original thinkers, capable of suggesting improvements in the business. Recently there was posted in a large airy printing office of Boston a notice to the effect that the constant wish of the management was to improve the administration of the office. With that end in view, a prize of \$10 was offered to the employee making the most helpful original suggestion. The immediate occasion of the offer was a workman who had saved the firm a thousand dollars by a chance suggestion. Hence the master printer concluded that if other such ideas were up employees' sleeves the firm

A clerical correspondent of The Churchman giving impressions of ecclesiastical England speaks of Joseph Parker as fast becoming obsolete and quotes Rev. William H. Hutton, a tutor at St. John's College, Oxford, as speaking of Principal Fairbairn of Mansfield College as exerting little influence on the community there. Here is Anglo-American Episcopal "condescension for near Episcopalians" with a vengeance. The same writer dees not seem to know that Alexander Whyte and Hugh Black are colleagues in Edinburgh instead of occupying "two famous pulpits," and he enumerates among the men who are doing today a vast work for Scotland, Dr. A. B. Davidson who died last January. When condescension and ignorance yoke up together we certainly get some surprising recults.

The death of Archbishop Feehan of Chicago makes it necessary to choose a man large enough to fill a place of much responsibility at one of the most strategic points in the country looked at from the standpoint of the Roman Catholic Church, as well as from

many other points of view. Much of the future of the Roman Church's relative growth in this country depends on the choice of successors for Corrigan of New York and Feehan of Chicago. In the nature of things it cannot be long before a successor of the venerable Archbishop Williams of Boston must also be chosen. Mr. W. T. Stead orce prophested that Archbishop Ireland would be the successor of Archbishop Feehan, and imagined him playing the rôle of Manning in London, the arbiter of all social disputes and the strongest tie between the church and the toiling wage-earners.

Brethren from Over Seas

Three gifted Englishmen are in this country this summer addressing Chautauqua Assemblies: Frank Bullen, author of The Cruise of the Cachalot, Rev. George A. Jackson, the Wesleyan mission leader of Edinburgh, and Rev. C. F. Aked of Liverpool, the Baptist reformer and progressive thinker. Messrs. Bullen and Aked have visited us in our sanctum en route to Chautauqua. From Mr. Aked we infer that to some of the most patriotic and ethical of Britons the outlook for the future does not seem bright. Mr. Aked is far from enthusiastic over the elevation of Mr. Balfour, and describes with vivid power the ene between the great deputation of Free Churchmen and Mr. Ba'four, as the latter revealed his ignorance of the issues at stake, and as Dr. Fairbairn, the spokesman of the delegation, in opening and closing the discus sion revealed his "granitic intellect" and surer grasp of the matter.

Nor is Mr. Aked enthusiastic over the altered attitude of the king toward Nonconformists and the recognition they are likely to get, indeed, already have had from him. It will tend, Mr. Aked fears, to blind the rank and file of the Nonconformists to the evils of the Establishment, imperialism and monarchy per se. Mr. Aked is a republican, and so much of an American in ideals and sympathies that if any progressive church were to invite him to live with us he would doubtless preach a very acceptable type of Americanism and a fervid personal and social gospel as well.

Current Thought

KNOWLEDGE AN ESSENTIAL

Principal Fairbairn of Mansfield College, Oxford, in a striking address on Theology and the Theological Colleges of Wales, recently delivered at the University College of Wales, declared "that an educated people with an uneducated ministry is a people with a religion fast hastening to decay, and that wherever there is to be a living faith there must be associated with it living knowledge." "Be certain of this," he added, "that if a man seeks a short way in a short time into the ministry he will get out of it as quickly as he got in."

HOW BRITONS TOOK THE BLOW

Feeling bad been mounting higher day by day; multitudes were pouring into London; everything pointed to such a day of joy and triumph as the empire has never known in her august history. And now, "high on the noon and summit of the year," with nature in all her bravery, the shadow falls over the June sunshine, and "all the ways with festal faces lined, casement and coign and fluttering balcony." The old commonplaces rise and smite us as is their terrible way. God has again "stained the pride of all glory." When the empire was rearing itself in the fullness of its pride, all the exuitation died and was replaced by the sense of the dreadful hazards and the no less dreadful certainties of this mortal life. But by faith we know that the dark Love which ordains our lot is wise.—

British Weekly.

Pencilings

BY A PERIPATETIC

Men of all ages, save the very old, were students at the Summer School of Theology at Harvard this year. Rev. Dr. C. O. Day, president of Andover Theological Seminary, was one of the pupils enrolled who will have the largest opportunity of making use of the knowledge gained and inspiration derived from the course.

Fresh from a reading of Prof. William James's book, The Varieties of Religious Experience, I dropped in at his last lecture to revive earlier impressions of his fascination as a lecturer. Indeed, I think the first time Peripatetic ventured to speak in these columns was in giving impressions of his lecture on Immortality, at Harvard, on the Ingersoll Foundation. I came away from the lecture as I did from the book, thankful as all must be that a man of the standing, gifts, and position of Professor James is enlisted as a cha pion against bald rationalism on the one hand and arrogant and materialistic science on the other, and that through him-as from the out--the church is once more to be taught the place of the Heart and the Will and the Inner Eye in matters of religion. Nevertheless, whether it be the book or the lecture I come away feeling that something is lacking to make the statement entirely satisfactory. Can it be because of the significant confession that that which he praises is something not experienced; that after all he views as it were objectively the subjective states the legitinacy of which he defends?

Moreover, I cannot help feeling that both science and the philosophy of the absolute will still have their adherents, even though this renowned champion of the empirical and the pragmatic has arisen. Certain it is that "the method" of science already is at work upon the very subjective phenomena which Professor James exalts, and, as he himself predicts, the day may not be far distant when laws which govern inner illumination may be known as definitely as those of the outer vision. After all, the ideal state is one "where faith is not afraid to reason, nor reason ashamed to adore."

Prof. F. G. Peabody's book, Jesus Christ and the Social Question, has won for him with the larger public a place previously accorded him by those privileged to hear him preach and teach. The final lecture which he gave at the Harvard Summer School, on the Character of Jesus, will long be remembered by those who heard it. Insight, wedded with felicity of speech, marked it as a fitting close felicity of speece, marked it to a session singularly rewarding. It was a free from any theological stamp. spiritual interpretation, with the record of the synoptic gospels as the material used. Jesus was delineated as something more than a Hebraic ascetic or a sentimental æsthete. His virility was emphasized, and the inadequacy of all mediæval art in its delineation of him because of undue emphasis on the ascetic or sentimental aspects of his character was pointed out. The source of his power was divine. The supreme manifestations of this power were in his boundless sympathy for humanity and constant outgiving of self, and, secondly, in that spiritual solitude which made him independent of human appreciation, sympathy and aid.

As Professor Peabody developed this thought—the aloofness of Jesus from sources of human aid, and his utter dependence on God—I could not help reverting to those portions of George Adam Smith's Life of Henry Drummond and Allen's life of Phillips Brooks, in which are set forth their likeness to their Master in this respect. They gave perennially of that which they never drew from even their most intimate friends. Like Jesus, they had "prodigality of sympathy" and a "conscious solitude of soul."

Power for the World-Whence Is It to Come

By Prof. A. E. Dolbear

The present strike in the coal regions emphasizes to us all the dominant importance of coal to civilization here and elsewhere. The amount of work done by a given people is a measure of its civilization. The United States has grown rich and great because it has done so much work. A distinction ought to be made between work and labor. A steam engine may do work but no one thinks of speaking of the labor of a steam engine. Labor, on the other hand, is the work of muscles and nerves. Labor is the product of food but work may be the product of either food, fuel or waterfall.

Physiologically, as a machine for doing work, a man is weak, his power small. A one-horse power steam engine can do as much as ten men and work twenty-four hours a day, while a man must rest half the time. Moreover, to maintain such an amount of work with the engine may cost no more than a quarter of a dollar. Niagara Falls represents about four million horse power and if all utilized would be equal to not less than forty million men, certainly four times the efficient physiological work of the whole United States.

The primary sources of energy for doing any of the world's work are gravity and heat. All the forms of energy we are familiar with are resolvable into these. Even what we call water power is derived from the evaporation on the surfaces of the oceans due to heat, and only ocean tides are independent sources. and even these are dependent upon heat for if the oceans were frozen there would be no tides. The working power of the tides as they now are is vast enough taken as a whole, but on a limited area of a few acres such as can be controlled by man is much less than popularly supposed, and has always disappointed enthusiastic inventors who went so far as to actually test it without taking the trouble to compute it. One may be sure that the tides will never do much of the world's work.

The idea that electricity can be used as a substitute for heat or water power is seen to be illusory when it is remembered that steam or water power are antecedents of electric power, which in the absence of the antecedents does not exist. We therefore are compelled to consider heat as the source of energy for all the work of the world.

During the past hundred years the steam engine has been so perfected as to have increased enormously the amount of work done in the world as well as taken practically the whole of the necessary transportation of products-in itself a prodigious quantity. All kinds of business are now absolutely dependent upon the steam engine. A western farmer may raise a thousand acres of corn or wheat, a stock raiser ten thousand beeves, but each depends upon the steam engine to bring his products to market and without it the products would represent only wasted effort. Exchanges of desirable things would be brought to their lowest

The present strike in the coal regions terms and civilization, as we know and apphasizes to us all the dominant imvalue it, would be set back, not simply one ortance of coal to civilization here and hundred years but to barbarian times, if sewhere. The amount of work done by we were suddenly to be deprived of the hundred years ago Malthus pointed out that in the nature of things the rate of the present strike in the coal regions terms and civilization, as we know and 450 inhabitants to the square mile, and there only the scantiest living can be had—bare subsistance for such a number. A hundred years ago Malthus pointed out that in the nature of things the rate of

But the steam engine depends upon coal for its efficiency and the supply is To maintain her supremacy limited. among nations England has draughted heavily upon her coal banks. At the present rate of consumption her supply may last a hundred years. Some of her enlightened men have been warning her of the danger, and she has been advised of the necessity for economy and especially of the advisability of appointing a committee of competent scientific men, with Lord Kelvin as chairman, to devise methods of increasing the efficiency of steam engines. For it is a fact that the average steam engine utilizes only about five per cent, of the energy that is in coal. Experiments in this line are costly, and it is proposed to provide the committee with as much as two millions of dollars for the undertaking.

Suppose this were done and the engine efficiency were increased in a high degree, this would only postpone the time of the exhaustion of coal in England and she would then be facing the time when she could no longer be dominant in the world. A nation that has to buy her coal must be at the mercy of the nation that owns it, and the one that owns it may dictate to all the rest.

In the United States we have a coal supply much greater than England's, and, at present rates of consumption, it will last comparatively longer. That fact may give us a little consolation, for this generation will not suffer except from temporary stoppage of its distribution as at the present time, and even such stoppage has its long range ameliorations, for so much coal is saved for future use and postpones for the United States the day of exhaustion of its working capacity. Neverthe'ess, that postponed day will arrive, and those who then live will face the conditions which we can forsee as being the end of commercial ascendancy as we have known it.

Again, the world is filling up with inhabitants. The rate of increase of population for the whole world for the past hundred years has been about one per cent. a year, so the population of the earth has doubled in a hundred years. It is now reckoned as being fifteen hundred millions and it is easy to compute how long at this rate before the world is full. habitable part of the earth is a definite and practically constant area, so many square miles. It is a bit surprising to find by computation that the whole of this vast number of individuals could stand in our smallest state, Rhode Island, without being uncomfertably crowded. Twenty thouand could stand on an acre, and a hundred millions-more than the present population of the United States would need but about eight square miles. Rhode Island has 1,200 square

The densest part of Europe has about

450 inhabitants to the square mile, and there only the scantiest living can be had—bare subsistance for such a number. A hundred years ago Malthus pointed out that in the nature of things the rate of increase of population was greater than the rate of increase of food supply and that a time would come when there would not be enough food to sustain the living. He suffered much abuse for his presentation of the argument, though no one has yet pointed out its fallacy.

The food of an animal, including man, has definite energy or work value in the same sense as coal has for an engine. A pound of bread and butter is comparable with a pound of coal for the work there is in it. There is expended about one-half a horse power continuously in each individual and the body must, therefore, be supplied with that amount of available energy. For the simple maintenance of human life not less than 800,000,000 of horse power are required and the earth must supply. A relatively large territory has to be allotted for the growth of the foods for man.

There is good reason for believing that food stuffs can be artificially prepared from the elements that constitute them. Thus sugar can be made without the interposition of sugar cane or beets: and albumen in some of its forms is reported as being artificially prepared. At present the processes are costly, but the mere fact that they may be produced in a chemical laboratory leads to the probability that the process may be cheapened to compete with nature and thus the world become able to support a still larger population. For this manufacturing process, supposing it were feasible, would require heat and make a demand for fuel and if our supply of fuel is exhausted we should evidently be at a standstill unless some new source of energy could be found.

Is there an adequate supply of energy which could be drawn upon for the purposes of life if coal be exhausted? We have immense storages of petroleum and gas in Pennsylvania, Ohio, Texas; likewise in southern Russia. Trinidad has immense quantities of pitch, but all these are limited in amount and sooner or later will be exhausted. But we have sunshine. The aggregate amount of the energy which comes to us from the sun is certainly sufficient for all the work of the world and all the inhabitants it will held.

The diameter of the sun is 860,000 miles, and its radiation of heat is as great as 12,000 horse power for every square foot of its surface. Of course the most of this is lost in space, but we receive about one-fourth of one horse power on each square foot of the earth's surface, so that there is enough energy received on two square feet exposed to the sun to maintain all the needs of the body. Under ordinary conditions this energy is not available for life directly. There is needed an invention that will do for heat what mechanism will do for electricity, do for temperature what can be

done for voltage. We can get no more power by making a galvanic cell twice as large, but by coupling two cells together in a certain way we can get twice as much work as we can get with one. In like manner if a quart of water at 100 degrees temperature be added to another similar quantity and temperature we have two quarts of water with same temperature. The working power of heat lies in its temperature and it is increase of temperature above surrounding things that gives the pressure used for power. If an invention could be made that would add

all the energy we could possibly use.

Think of the amount of power wasted upon say the desert of Sahara, more than two millions of square miles. Ten thousand horse power to the acre, 6,400,000 to the square mile, 2,000,000 of square miles, one hundred and twenty-eight millions of millions horse power spent there and wasted so far as mankind is concerned. Apparently nature is frightfully extravagant with her resources and lends a hand to mankind only under compulsion. She will squander on Mt. Pelee or Krakatoa temperature as we can add electro-motive more than all mankind could use in a

forces we then might get from sunlight thousand years, will drown or asphyxiate a whole city in five minutes and starve a million in a year without compunction.

The astronomers have calculated that the sun will last as a heat-giving body about ten millions of years yet, and the earth may depend upon the sun to keep it from refrigeration so long, but what will these long years signify if skill of doctors and sanitary science save livesso in a few hundred years the world is full and cannot maintain its life for lack of the needed energy, and the earth's internal supply, hoarded up through hundreds of thousands of years, has been used up!

An Unknown New Testament Writer

By Rev. William E. Barton, D. D., Oak Park, Ill.

is no doubt about him. We have his name, and we have the book which he wrote, and its authenticity and canonicity are unquestioned: "I, Tertius, who wrote this epistle, salute you in the Lord." This is the verse that acquaints us with the man: the Church from the beginning has honored the epistle which he wrote. Upon it and Galatians the Reformation planted itself. Coleridge declared it the most profound work in existence. More than any other book in the Bible it has served as the quarry out of which has been blasted the raw material for our systems of theology. So great is the epistle which Tertius wrote at Paul's dictation to the Christians at Rome [Rom. 16: 22].

Tertius was probably a quiet member of the church at Corinth, not conspicuous enough for special mention in either of Paul's letters to that church, and not meddlesome or mischievous enough to call for any such rebuke as Paul found it necessary to administer to certain members in those same letters. He was just an average, mediocre member of the church, with a fair education but no extraordinary talent, who did not get his

name into the papers.

If the whole truth were told, there are many such men and they are useful. Upon the very same day that the right fielder in the league ball team of the metropolis received a half column of praise for his home run, and the short stop received another half column on account of the scar which he bore away in the shape of a blister won at the bat, there was a boy in central New York who ran just as fast and faithfully to frighten the cows out of the corn, and a young man in southern Kansas who received a blister equally honorable from a hoe handle. We place undue value upon the extraordinary. But the great bulk of the noble achievements of life appear to those who witness them very ordinary events, by no means worthy of mention even in the local column of the county paper.

So far as we know, Paul never wrote any of his own letters. The verse in Galatians, "You see how large a letter I write with mine own hand," should be,
"You see in how large letters I am writing with my own hand,"—his own scrawl contrasting with the handwriting of his scribe. He was accustomed to sign his letters, and write the closing words,

Though comparatively unknown, there but, probably on account of his feeble sight, and perhaps also on account of his temperament, he needed an amanuensis. It is extremely probable that he would never have written a letter so long and difficult as Romans without one. It may not have been easy for him to find one in Corinth. Other teachers were quite as popular there as he. His letters had more influence than his presence. And then it was not a professional scribe, but a sympathetic, appreciative companion which Paul needed to assist the expression of his thoughts.

In a word, Paul needed Tertius, a man who would take the time gladly, and attend strictly to business. Tertius had his living to earn, and there may have been twenty things he wanted to do on that very day. Whether he ever succeeded in doing them or not is of little importance. The work he did for Paul was of more value a hundredfold than all the rest of his life. We cannot always be certain what work will count; we have to choose our occupations with all possible wisdom, and then keep peg-ging away. That counts sometimes concerning which we had least hope.

I do not suppose Tertius understood all that he was writing. We have reason to be grateful to him for not explaining the epistle to us, as most men who have not understood it have done. All that we care to know is that he wrote it down just as Paul told him to do, and in good legible Greek. Had he carelessly mixed grace with law two or three times because the distinction was not clear to him, it might have wrought havoc with our

theology.

But Teritus was not only a writer, but an author. He was the author of this one verse, Rom. 16: 22, "I, Tertius, who wrote this epistle, salute you in the Lord." All the authorship and inspiration in that verse belong to Teritus. Paul had nothing to do with it but to give permission. Paul had finished the epistle and was beginning to think of his grand doxology with which he intended to close the epistle. The thought was too sublime readily to adjust itself to the restraints of exact grammatical construction. In its final form it is not absolutely grammatical, and it gave him some labor to phrase it as he wished. Tertius, who had wisely refrained from interrupting Paul, appears to have spoken here. "Paul, why may I not send my greetings? I can do little in

the way of doctrine, but in Christian fellowship I may claim a share." "Certainly, Tertius," Paul may have said, "if you have a word to say, say it." So Ter-tius writes his epistle. It is embalmed in Paul's, a little thing with a life of its own, like a fly embalmed in amber.

We read the epistles of Paul for instruc-tion, those of Peter for growth in grace, those of John for hope and that of James for practical suggestion. Why may we not read the epistle of Tertius for en-couragement? It is short, and may easily be committed to memory with some of its more important lessons. When the burden rests heavily on shoulders already sore, when the task is beneath our aspirations and what we feel to be our ability, when we must toil long and earnestly at duties that seem to accomplish nothing of abiding good, but to need doing over again as soon as they are done, when our labor is unappreciated and so swallowed up in that of others that the toil seems ours and none of the reward of faithful service, then let us read the epistle of Tertius.

It was written to strangers. arrow shot at a venture. We have no reason to suppose that he addressed it to acquaintances at Rome; it was written for us as much as for any one, and this is its inspired message: "I, Tertius, who left undone things that I wished to do that for the sake of Christ I might render a humble service; I, Tertius, who never supposed that I was assisting in anything greater than the instruction of a handful of Christians at Rome, but who have become a helper in the diffusion of Christian truth in all lands; I, Tertius, who had only a little word of my own to say; but said it when the Spirit prompted, and spoke unknowingly to millions; I, Tertius, who wrote this epistle, salute you in the Lord. Accept my fellowship and that of a great cloud of witnesses in your lonely and unappreciated task. comfort when you remember that all good work does good. Be your burden less heavy when you remember how wondrously helpful to others and for ages becomes the patient bearing of some burdens that we think are seen only by him who seeth in secret. I, Tertius, who awoke in heaven with a glad astonishment when I learned how great had been the results of the work that I did on earth, salute you in the Lord. Be of good courage. Farewell."

One of Thirteen*

By Frances J. Delano

SYNOPSIS OF PREVIOUS CHAPTERS

The center and life of this family of thirteen is fun-loving motherly Polly, a girl of sixteen years. She rides the plow horse for Jack; encourages literary Ethel, teases the aristocratic twins and entices toothachestricken Millie to the dentist's chair by offering one of her own sound molars for the forceps. Her unconscious bravery wins the dentist's enthusiastic admiration.

CHAPTER VI. A FEAT OF HORSEMANSHIP

The doctor saw Polly several times after this. Once he and his wife were spending the evening at the Bartletts' and Polly and Joe came in to call. Another time the doctor was out driving and overtook Pelly coming home from the village. He invited her to ride and took her home, was introduced to Mrs. State and Aunt Sallie and had quite a long talk with Mr. State and Richard.

The third time was on a Saturday after-Polly had promised Millie she noon. would take her up in the woods about five miles from home to gather lady's slippers. They started soon after dinner with a new horse which Mr. State had been obliged to buy on account of the death of old Sorrel. Jerry, the new horse, seemed very gentle, and as Polly was an expert horsewoman, Mr. State felt no fears.

It was an afternoon in May, when the earth is in its babyhood, when all colors are soft and tender, and all sounds and odors sweet and fresh. Away on the horizon the hills lay veiled in a film of delicate blue. There was music, too-the gurgling and splashing of little brooks, the sweet, contented songs of the sparrows, the ecstatic joy of the purple finches and the low, rich, varied notes of the incomparable brown thrasher, while over them all, circling in the blue air, the barn swallows wheeled and dipped.

"O my, I'm glad I'm alive!" said Polly. "Isn't this air delicious?" she went on, taking several long breaths and gazing up at the swallows with an expression of ecstatic delight. "I never tasted such air. I never saw such sights. I never heard such sounds."

Millie was admiring the kaleidoscope of colors along the road. "I never did, either," she said, speaking softly, as she she said, speaking softly, as she always did, and moving a trifle nearer to Polly.

"I wonder why it is we all love beautiful things so," said Polly, "even savages do, you know."

Millie lifted her eyes to the blue haze hanging over the hills and said nothing. "Of course God made all the things,

said Polly reflectively. Millie's eyes were still fixed on the

hills, "I guess God loves blue hills. They look as though he did." Polly looked down at Millie. "I love them too," said

the child, speaking very softly.
"Perhaps that's just it," exclaimed
Polly exultantly. "God made things beautiful because he loves beautiful things, and we love them too because we are something like him-made in his image, you know. My, what philoso-

phers we are, Millie darling! O, do listen to that brown thrasher! Could any one say he didn't appreciate beauty?" Polly reined in the horse now and the two girls sat and took in the wonderful music.

It was late when they reached the piece of woods where the lady's slippers grew, and Polly decided not to unharness the horse as she had planned, but to let him eat his supper with his bridle on. "He can have some more grain when he gets home," she said, "if he doesn't have time to eat it all here, and we'll sit in the carriage and eat."

There were plenty of lady's slippers and many other lovely woodsy things, and it was almost sunset when at last they were ready to start for home.

Polly led the horse out into the road and held him by the bridle while Millie scrambled in. "He stands beautifully," said Polly, springing in and picking up the reins. "Most horses after standing in the woods several hours are crazy to start. Just see how he stands, Millie! Is n't he a good one?"

Here Polly shook the reins and prepared to start off, but Jerry stood still. "Why, go on!" exclaimed Polly. "Guess he understood what I said and thinks if standing is such a commendable thing he'll keep right on standing. We don't want to stay here all night, Jerry," cried Polly. "Go on," and she shook the reins again. But Jerry showed no inclination to move.

Polly got out now and looked over the harness thinking possibly something might be the matter with it, but everything was all right.

"Well, Millie," she exclaimed, as she sprang back into the carriage, "we can't stay here all night and Jerry simply must I'll try what virtue there is in the whip."

At first she touched him gently, but as she made no impression she used more force. The horse, however, instead of starting for home raised himself on his hind feet and dropped down again. This frightened Millie but Polly only laughed. Jerry understands what I want," she. but wishes me to know that he doesn't agree to the proposition."

The shadows were getting deep now in in the woods, and the monotonous peep, peep of the frogs sounded lonely. Polly sat and thought a few moments while Millie watched her with anxious eyes. "I guess I'll try a little coaxing," said Polly, at length, and she began to talk very cheerfully, calling Jerry a lot of pet names, but Jerry was apparently stone

Singing was the next thing Polly suggested, and the two girls sat and sang over hymns and college songs until the ludicrous side of it all struck Polly and she burst into a peal of laughter. so funny," she said, "to sit here in these dark woods singing hymns to this wicked old balky horse. I'll tell you what I'll do next, and it's positively the last resort. I'll get out and lead him and perhaps when he gets to going he'll keep on."

"O, Polly," cried Millie, "'sposen he should start up and run over you!"

"From present indicatious," said Polly, grimly, "I should say he wouldn't run over a toad, and I can hop in easily enough if he concludes to go."

Polly took hold of the bridle now, and, sure enough, the horse walked along as if he had never dreamed of being balky. "O, you accept my invitation for a promenade, do you, sir?" cried Polly. "You'd "You'd better make the most of it, for it's the last chance you'll get. A sulky disposi-tion is not to my taste, and I don't want a thing more to do with you after I once get you home."

"Jump in now," called Millie.

"No," said Polly, "I guess I'll keep him walking a few minutes till he gets used to the motion, else he may stop again."

The little procession kept solemnly on until they were out of the woods, and then, just as Polly was about to spring into the carriage, the horse, as if aware of her intention, started to trot. Of course Polly had to trot, too, and the two went over the road at a brisk pace.

'How do you like your span, Millie?" called Polly, seeing as usual only the ludicrous side of the situation.

But Millie was terrified. what shall we do!" she cried. "O, Polly

"Rein us in, child," shouted Polly— pull the reins. Whoa, Jerry, whoa!" But Jerry had no intention of whoaing

now and Millie's energetic jerking of the reins only made him go the faster.

It was just at this juncture that Dr. Keen wheeled around the corner on his bicycle, a half a mile up the road. "What's this!" he exclaimed, staring at the spectacle. "A girl and a horse rac-She's a good racer, but scarcely a match for a horse, I should say. Hello! I believe it's my girl, and that's her little sister. They're in trouble, sure." Here the doctor started up his wheel and dashed over the road.

Polly certainly was in trouble. She saw that Millie had no control whatever over the horse, and neither had she. Something must be done and done quickly, for she couldn't keep up the race much longer.

"Slacken the reins, Millie," she shouted. Jerry lowered his head, preparing for a fresh start, and Polly, realizing that it was now or never, grasped his mane with one hand and the harness with the other. and running a few steps to get her bearings, sprang into the air with all the grace of a circus rider and landed on the horse's back. She was mistress of the situation when Dr. Keen reached her. and although breathless was quite at her

"How do you do, Dr Keen?" she gasped. "Did you see the race?"

The doctor was too frightened to joke, and started for the horse's head.

"Please don't stop him," called Polly. "I've been two hours trying to get him to move; he's balky. If you'll excuse my position, I think I'll ride just as I am. I'm anxious to get Millie home. I'm afraid she has been so frightened she will be ill."

The doctor went back for his wheel and

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presently rode up by Polly's side. "That was well done, Miss Polly," he said, gaz-

ing at her in admiration.

I ought to have stopped him sooner." said Polly, "before he got so spirited, but I was enjoying the race and didn't think but Millie could hold him, and then when I found she couldn't I hadn't much time to think. I could have stopped his breath, I suppose, if I could have reached his nose.

The doctor shook his head. "I don't see how you ever did it!" he exclaimed.

"It is easy enough if one has any breath," said Polly. "Jack and I have practiced this circus performance out in the barnyard with Peter. We practiced it a lot and I can usually do it quite easily, but I was out of breath a little today. Polly glanced around at Millie. "No one ever knew that we performed circus feats. Mother wouldn't have approved, but it was fun, and I'm glad I did it, or Jerry might have run away with Millie."

"And you," said the doctor, giving her a look over his glasses, "what did you

think was to become of you?"

Polly shook her head. "I didn't have time to think of that. It's good we don't have to worry about what we don't think

"True enough," said the doctor, grimly, "and here comes your brother to look for you."

The little procession stopped now and the doctor helped Polly dismount. "Your sister has been having a little circus performance," he said to Richard.

"I hope father hasn't paid for this horse," cried Polly, and then she gave Richard a brief account of the last two hours' experiences. When she told in her droll way about singing to the horse up there in the dim woods, the two men burst out laughing.

"Miss Polly," said the doctor, as he shook her hand and bade her good night, "I wish you'd come and see us. haven't any children, Mrs. Keen and I, and I guess I've adopted you without so

much as by your leave."

Polly gazed soberly into the doctor's ace. "No children," thought Polly, and there are thirteen of us!" Then she smiled. "Thank you, Doctor," she said, "I should enjoy coming in to see

you and Mrs. Keen, and I will."
"And Miss Polly," continued the doctor-he was thinking how unconscious Polly was that she had been the least bit brave and unselfish, and his gruff voice was almost tender—"if ever there comes a time when I can be of any service to you, just let me know, will you?"

"I will, thank you," replied Polly, little thinking that she would ever be glad to remember the doctor's kindness.

Dr. Keen now bade the others good night, and mounting his wheel sped away down the road. When he reached home he sat down and wrote to the Commodore:

My Dear Commodore: You should have been with me this afternoon, I saw my little girl again. She displayed a feat of horsemangirl again. She displayed a reat of norseman-ship that would have delighted your heart. But I'll narrate the little episode when I see you, which will be some time next week. I am to have a vacation. Mrs. Keen and I are you, which will be some want of any and it are intending to stop over in New York for a day or two. Please wire if you are to be out of Yours cordially.

J. N. KEEN.

[To be continued.]

Temperance and Politics in Vermont

By Rev. Edward M. Chapman, St. Johnsbury

Some years ago there appeared in Punch a picture of two Scotsmen on a visit to town and face to face for the first time in their lives with the phenomenon of a street sprinkler at work. One was for hailing the driver at once to tell him that he was losing his load; the other begged him not to make a fool of himself since what he saw was the latest device to keep small boys from climbing up behind. Much of recent comment upon the Vermont situation which has found expression in the columns of newspapers published outside the state may fairly be compared in pertinence and intelligence to the discussion between these two worthies. Some Vermont citizens who have also had experience of life in Connecticut and Massachusetts must have wondered at the editorial tone of such eminent respectabilities as the Hartford Courant and the Boston Transcript. But the mystery is partly solved by the appearance from time to time of articles like that of Mr. Julian Ralph in a recent issue of the New York Times so replete with misinformation that sentence after sentence could be directly contradicted by any one who would take pains to read the Vermont law.

In responding to The Congregationalist's invitation to state my views upon the situation, I write from the standpoint of one who is in no way committed to any one scheme for the control of the liquor traffic. I am a confessed opportunist here and believe that so far forth I represent a large element among Vermont citizens. We simply contend for the restriction of the traffic to the narrowest practicable limits by the least objectionable

The system in vogue is popularly known as "Prohibition." But the title is an unfortunate one. The system is really a dispensary system with a local option proviso. Any town may open an agency where liquor may be sold for medicinal, chemical and mechanical purposes. And any person may keep and use liquor in his private family. But it may not be dealt in or "furnished." Of course such a law is bound to be "improved upon" from time to time by amendments. Some of these may have been mistaken and the endeavor to administer the law under them has doubtless alienated the sympathy of portions of the public from it, and indirectly from its main aim and purpose. But despite all its infelicities the law has served to keep Vermont freer from the saloon and the evils of the unrestricted use of alcoholic drink than any other state in which I have lived or traveled.

It was to be expected, however, that all regulation, and still more certainly all restriction, of the sale of liquor would prove irksome to some people. And it was morally certain that some one would try to turn this unrest to political account. This man has appeared in Vermont in the person of Mr. Percival Clement, who has toured the state with a company of Negro singers and a two hours' speech which has been industriously rehearsed in all of the larger towns. The speech itself did not seem to be a very significant performance. Its extravagance

and vituperation were doubtless welcome to a small minority, but it gave no sign of any real acquaintance on Mr. Clement's part with modern scientific investigation of the problems which he pretended to discuss. Yet puerile as the address proved, the tour in which it has played a part was considerably effective in organizing a personal following upon the Cave of Adullam principle. This oddly assorted company comprises the following elements:

1. The men who want free liquor because they would gladly use it freely.

2. The men who hope to profit by its sale under an epen bar system.

3. The men who are sufficiently ignorant of economics to fancy that the open saloon would "help trade" and "bring money into the State," sufficiently wanting in civic sense to be guided by that specious agreement.

the State, summents wanting in civic season to be guided by that specious agreement.

4. Those politicians who always find their best fishing in troubled waters.

5. A considerable group of honest people of

rather narrow experience who are very conscious of the imperfections of the present system and who are ready to try something else. A licensed saloon, I otel-bar, and drug store is the nostrum offered to them. They have had no opportunity for fifty years to test the elevating influence of these institutions in the vating initiations of them really believe that a high license system restricts the sale of intoxicants. Others fancy that if the saloon be admitted and fall to solve the temperance problem it can easily be put away.

The three groups first mentioned form the backbone of Mr. Clement's party and there is good reason to believe that they have a powerful and persuasive ally in the organized liquor interests outside the

On the other hand great numbers of the people of Vermont are urgent for the continuance of the old law. How many they are can only be determined by some form of the referendum. Both the Republican State Convention, in which Mr. Clement was defeated by Mr. McCullough, and the Executive Committee of the Anti-Saloon League having declared in favor of submitting the question directly to the people, it is likely to be done in due time. Meanwhile there is great need of the iteration and reiteration of the best established principle in modern scientific temperance legislation, viz: that the only hope of restricting the liquor traffic is to keep it out of private hands. The men of my acquaintance who have studied the situation in the light of recent scientific treatment of the whole problem are, I think, a unit in their conviction that Vermont would take a long step backward if she should substitute a license measure for the law now upon her statute books. If the people desire a change it ought to be made only after serious and patient investigation by a properly constituted commission of experts. Vermont is in a position today to determine upon and to adopt the best practicable form of the dispensary system, whether it prove to be the one now in vogue or a modification of it. If she admits the saloon she will have intrenched the worst enemy her civic and social life can know.

> And the devil did grin, for his darling sin Is pride that apes humility. -Coleridge.

The Harvard Summer School of Theology

By Rev. F. E. Emrich, South Framingham

One of the greatest pleasures in connection with the summer school of theology, which closed at Cambridge last week Friday, was the satisfaction of meeting face to face men who have given us books of worth and power and to hear them speak on subjects of vital interest to the religious teacher. This gives inspiration for many a day's work in the study and parish. To find them men who have reality inspires with courage for the conflict of ideas and ideals.

The general topic, Current Problems in Theology, was discussed in various phases by President Tucker of Dartmouth, Prof. G. B. Foster of Chicago University, Professors Fenn, Palmer, Moore, James and Peabody of Harvard, Prof. H. C. King of Oberlin, Prof. G. A. Coe of Northwestern University, Professor Nash of the Episcopal Divinity School in Cambridge, Rev. C. F. Dole of Jamaica Plain, and Professor Cone of St. Lawrence University

Professor Palmer's lectures were in defense of dogma as against an undogmatic religion of good works, worship or emotion. Professor Nash said that undogmatic altruism could only lead to melancholy and despair. The lectures of Professor Nash showed that the personal and social consciousness of man could find rest only in an Almighty Father, Creator of heaven and earth and who realizes in human freedom the purpose of his love.

in human freedom the purpose of his love.

Rev. C. F. Dole of Jamaica Plain, whose personality reminds one of Channing, maintained that the pressure of the universe is to lead men to live the life of good will and that this can best be explained by the good will of a personal God. Professor James in his two lectures gave facts bearing on the questions of the supernatural life. He thinks that the modern scientific world fails to take into account well authenticated psychic facts bearing on the religious life. In the sympathetic examination of these facts he looks for help in the solution of the problem of man's religious nature.

President Tucker's lectures have already teen reported in the columns of this paper. They were full of suggestion to the church today to gird itself to work for man not as one who merely is going through the world, but who is to live in the world and subdue it.

Professor Cone in his first lecture gave a summary of the various theories of the atonement from the days of Ignatius to Ritschl and Dale. His second lecture was a setting forth of the Biblical views of the significance of Christ's death. He thinks that Paul taught "substitution." For himself he rejects this. He favors the moral theory. Professor Coe's lectures were helpful in bringing before us a mass of psychic facts all bearing on the origin and character of religious experience. The impression made was in favor of Christian nurture in the home and church. His last lecture on the breadth of religious experience showed the contrasting types, mystical and non-mystical, emotional and non-emotional, the sense of sin and reconciliation and its opposite.

Professor Foster reminded one of the typical German professor, at home with his subject in all its phases. He gave a history of the conflict between Christianity and free thought in its effort to maintain its position as the absolute religion. Reasons were given why Christianity was fitted to be the absolute religion of the world. It teaches the absolute worth of personality. Each person is to accord this value to every other. It founded a kingdom of personalities governed by this law. The character of Jesus manifests a never-failing moral insight penetrating to the moral center of personality. Jesus had a power of moral will which never forsook him. On will not soon forget the deep spiritual impression of

Professor Moore's lectures on the study of religions set forth the character, growth, deepening, purifying of the religious instinct in man. Of great interest was the delineation of the salvation religions of the world—such as Zoroastrian, Hebraism, Buddhism and, at the head, the religion of Jesus. The religion of Jesus has all the elements needful for a universal religion. It is a historical religion, is unmistakably ethical, is a religion bringing salvation and has the inner potency of unlimited development. "A religion that can be will be left behind." The practical task of the church of the present day is to think itself through, to make its own Christianity thoroughly ethical; to preach to the men of today a God they can think, a God that saves.

Professor King set forth the causes removable and not removable that make the spiritual life seem unreal, and then stated the positive way out. The great impression made by these lectures was that of spiritual law in a spiritual world, the unity of all life, the absolute need of fulfilling conditions to get certain results in the spiritual life. Emphasis was put on the personal relation of man to the great facts of the spiritual world, the need of voluntary surrender to the Greatest Fact of History, the Lord Jesus Christ. The last lecture was one of rare spiritual insight.

Professor Fenn, by his mastery of the gospel story in Greek and his wide knowledge of New Testament times, gave us a living picture of the man Christ Jesus. By a wide induction of facts he showed the realism, actuality, sanity, sympathy, naturalness of the life and teachings of Jesus. The sympathetic man and teacher lived before us. The consciousness of Jesus in its relation to the world, man and God were shown to be normal. In the last lecture, making use of the Johannean version of the life of Jesus, Professor Fenn showed the healthy mysticism of the Master. From these facts was claimed the authority of Jesus in matters of the spiritual life.

At last we came to the great hour of the feast, when Professor Peabody in chaste, finished words, words breathing tenderness and love, made the character of Jesus stand before us. The attractiveness of the personality of Jesus to men standing outside ecclesiastical organizations was shown. The watchwords of the present age are: "Back to Jesus," "In His steps," "What would Jesus do?" The authority-power of Jesus, was set forth. He was a person with force of character. His strength was shown in his prodigality of pity and sympathy and also in his conscious solitude of soul. Thus the last lecture left us face to face with the Supreme Man and Lord of Man.

Then came the reading of words of Jesus taken from the sixteenth chapter of John's gospel followed by a tender, reverent prayer, remembering our tasks, our churches, and then the Lord's Prayer offered by all. The unmutilated apostolic benediction closed this summer school of 1902. At least some of the students took with them as they parted (as a message) those beautiful words over the Dexter gate: "Enter to grow in wisdom." "Depart better to serve your country and your kind." In this spirit of wisdom and service we took our way to our duties, thankful for the privileges of these rare days of retreat and prayer.

Perhaps pocket book sympathy is most easily won from individuals and cities when the children are concerned. A certain amount of sorrow and suffering we accept as the portion of men and women, but every one feels that a child's life should have all the brightness possible. So it is that our great cities have summer baths, floating hospitals, sand gardens and vacation schools. May these

bring our street waifs many happy hours this summer!

Congregationalists and the Workingman

BY REV. F. W. MEBBICK, WEST BOXBURY,

Chairman National Council's Labor Committee

At their national triennial assemblies last year both the Episcopalians and the Congregationalists appointed a committee on labor.

The chief aim of our Congregational Labor Committee will be to secure a better mutual understanding between the workingmen and the people of the churches. Hope that this purpose will not be fruitless is found in the knowledge of labor conditions, and in the interest in the workers felt by such members of the committee as Drs. Gladden and Beach, President Tucker and Rev. W. A. Knight.

President Tucker and Rev. W. A. Knight. For ten years the General Association of Massachusetts Congregational Churches has had a committee on labor organizations, which committee suggested to the National Council the appoinment of a labor committee. Dr. Allbright, Mr. Buttrick and Mr. Evans have put unstinted, intelligent service into the various efforts made during the decade. Not all of these efforts have succeeded, neither have all failed.

The labor committee of the National Council not long ago held its first meeting. It recognizes that the usual attitude of workingmen toward the Church, as a whole, is one of estrangement, which shows itself in indifference, suspicion, and, in some instances, hostility. It believes that its first duty is to lead the churches to take a deeper human interest in workingmen, their conditions and needs. To this end, it wishes to secure the honest conviction of those most competent to speak in behalf of labor, about their feeling toward the Church, and it will bring to the notice of that part of the Church of Christ which it specially represents the information gathered.

Great harm may be done by injudicious attempts "to do something" for workingmen. The industrial portion of our American people asks no charity and despises patronage. The Church should remember that its first work must be with itself. The feeling toward the Church on the part of laborers is somewhat due to the Church's past neglects. Not always and everywhere can the Church say with its Master: "I am in your midst as he that serveth." If the serving had always been done with intelligence and kindness the present condition would not exist.

This committee seeks to be related sympathetically to similar committees in other denominations, and to philanthropic organizations trying to promote industrial betterment.

It is late, but not too late, for our churches to awake to the necessities and opportunities of the industrial situation, and to show to all, and especially to laborers, that brotherhood in form and spirit flourishes among us. A few years of such effort will do more for the establishment of better relations between workingmen and the Church than scores of legislative hearings and volumes of academic, partisan debate can do.

Biographical

REV. WALTER BULLARD STREET

A surgical operation at Ann Arbor, Mich , July 2, resulted in the death of Rev. Walter Bullard Street, formerly of Lee, Mass., and more recently of Anderson, Ind., aged 31 yrs. A graduate of Williams College in 1892, Mr. Street was for a time engaged in Y. M. C. A. work and for two years was athletic instructor in the Lawrenceville School, New Jersey. He graduated from Yale Seminary in 1898 and did splendid work in his first and only pastorate at Anderson. Ex-president Carter of Williams College, in a memorial address, spoke of Mr. Street as "the best beloved pupil among the graduates of Williams during my administration."

For the Children

The Buckle Shoes

BY SOPHIE SWETT



BBY LUELLA was nine the summer when **Beatrice Clarkson and** her mother boarded with them.

Abby Luella wore old gingham dresses every day and a new gingham dress Sundays, and she always wore stout, sensible shoes. Sometimes they even had copper toes like her brother Horace's. Beatrice wore white embroidered dresses and pink sashes and pretty, light-colored shoes or else shiny black ones; sometimes they even had buckles on them. Abby Luella particularly liked pretty shoes. She did not mind so much that she had not beau-

tiful dresses, like Beatrice's, but she longed for a pair of shiny shoes with buckles on them.

On the day before Beatrice and her mother went home, Miss Brimblecom, Abby Luella's Sunday school teacher, who lived over on Sweet Apple Hill, gave a little party for her Sunday school scholars and she invited Beatrice to come with Abby Luella.

The two little girls set out together for the party, early on a sunshiny September afternoon, and Beatrice wore her very most embroidered muslin dress with a pink silk

her shiny black shoes with sparkling buckles. Abby Luella's Sunday gingham was in the wash and Aunt Eunice said it was just as well as she might hurt it playing out of doors. She wore her green one. It was faded and Abby Luella hated green. But that was not so bad as it was to have to wear her new shoes. They were very stout and they had copper toes. Aunt Eunice said it was fortunate, for the Sweet Apple Hill road was rough and rocky.

As Beatrice skipped along beside her, Abby Luella looked down at her feet and then at her own and heaved a long, long sigh.

"O what beautiful shoes!" she said. Beatrice stopped and looked down at

her shiny patent leathers as if she had

never seen them before.

"I don't care for pretty shoes," she said. "I like yours better, because you can stub your toes or get into the mud with them if you like. We'll change, if you want to; I'll wear yours to the party and you may wear mine. Let's! it will be fun."

Beatrice sat down on a grassy bank beside the road and pulled off the shiny shoes. Abby Luella sat down, too, with a little gasp and looked back at the house. The tall syringa bushes hid them from Aunt Eunice's eyes. Anyway, Aunt Eunice had never told her not to wear Beatrice's shiny shoes, never in the world!

The shoes were a little loose for her-Beatrice was a larger girl, but they fitted fairly well; and the stout shoes fitted Beatrice, for Aunt Eunice always bought Abby Luella's shoes two sizes too large because they wore better.

Beatrice scuffed along and stamped gleefully in the road, not minding in the least that the dust covered her white dress and her pink sash. Abby Luella walked carefully in the grass looking

been drawn off and sucked down by the mud. Abby Luella turned pale but she did not cry. She got a long stick and poked down into the mud and water, but one could not do it very well and keep one's balance on the hillock. And the shoe seemed to

not until one of the shiny black shoes had

have gone down quite out of reach. O dear, now we shall lose the party!" said Beatrice, beginning to cry.

Abby Luella sat down on the grass and took off the other shoe and her stockings.

"I can go barefooted to the party," she said. "Miss Brimblecom won't mind when I tell her I lost my shoe."

In truth Abby Luella's heart was too heavy for parties, but she had said to herself that it would be mean for her to spoil Beatrice's fun.

"You may as

house in my

well throw that shoe away," said Beatrice, but Abby Luella thrust it into her pocket. "Any. way you musn't tell that I lent them to you-at least not until we've gone away. Mamma wouldn't like it. I'll just sneak into stocking feet and mamma may not miss them for a long time, I have so many shoes." Miss Brimblecom was a little shocked

and surprised to have a barefooted guest at her party, but she was very kind to Abby Luella when she was told of the loss of her shoe, and every one was too polite

skirt under it and a pink sash and down with joyful eyes at the shine and to show any surprise that Beatrice wore stout copper-toed shoes with a pink silk skirt and sash.

Beatrice "sneaked" in when they got home, as she had said she would, and in the hurry of packing trunks her mother did not miss the shiny buckle shoes.

Abby Luella had a pink china goose on the mantel-piece in her bedroom. Inside the goose was a bank. She had been saving up, all the year, to go to the county fair. It cost a dollar and sixty-five cents to go and come in the cars and she could not go unless she had the money. Old Mrs. Potts next door paid her two cents a time for washing her dishes when she had rheumatism; but old Mrs. Potts had been well all summer. She had been paid a cent a Sunday for not staring at Mr. Pulsifer's men in church, but since she had been nine she had been expected to keep from staring without being paid. It is hard to save money when one's sources of income are so likely to be cut off.

And yet there was a dollar and sixtythree cents inside the goose! Abby Luella knew, for she had kept an exact account all the year.



sparkle upon her feet.

When they came to the marsh, over by Mrs. Judith Pettibone's, Beatrice called out to Abby Luella:

"See those lovely red flowers in the middle of the marsh! O dear, we can't get them because it's so wet!"

"I can jump from one little hillock to another and not wet even the soles of my shoes," said Abby Luella eagerly. Beatrice could play the piano and ask in French to have the bread passed her, but she couldn't climb trees or even fences; and now she was afraid to go into the marsh even such a little way out as the cardinal flowers grew.

"I can tell by the looks just which little hump will bear and which won't," boasted Abby Luella, as she stepped boldly out into the marsh. She reached the flowers and picked a handful and turned to come back. It is just possible that she wished to "show off" a little in coming back. She came very swiftly and lightly but there was one hillock that would not bear her weight. She sprang off it as it sank down into the mud and water but ld

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to hear the money rattle, as soon as the stage had driven away with Beatrice and her mother. She had a sensitive little conscience that insisted upon her paying for the shiny buckle shoes. And yet it was so unbearable a thing to stay away from the fair that she hoped Aunt Eunice would think of a way out of it. Aunt Eunice liked green gingham dresses and did not always seem to believe in good times, but yet when one was really in trouble she would be kind.

Abby Luella stood at the end of the ironing table, where Aunt Eunice was at work, and told her all about the shoes.

"Why Abby Luella Lancaster, how could you do such a thing?" cried Aunt Eunice. "We've got to pay for the shoes!" The little fine lines of care all over Aunt Eunice's face changed suddenly to deep lines. She was a widow and money was hard to get.

"There's enough in my goose," said Abby Luella with a little gasp. "And they keep those shiny buckle shoes at the

Port shoe store."

You can't go the fair!" said Aunt Eunice.

"No'm," said Abby Luella.

Aunt Eunice looked at Abby Luella and saw that her face was pale under its out of Aunt Eunice's sight. Some peo-freckles, from the little peaked chin to ple are so old that they don't mind, but

She went upstairs and shook the goose the high forehead. Abby Luella only O! it is bitter not to be going to the fair thought that she looked severe and did not know that her heart ached.

> Abby Luella walked down to the Port that afternoon. They were all out of shiny buckle shoes at the store, but they were going to have some the next week.

The day before the fair she helped Aunt Eunice to make cookies and doughnutsthey always carried their luncheon-and she brushed Horace's Sunday suit and sewed a button on. She bravely swallowed the lump that kept coming in her throat and tried to comfort herself by remembering that the next day she could get the shoes and send them to Beatrice. Then the trouble would be over and she could begin to save up to go to the fair next year. But a year! O, a year is so long when one is nine!

Abby Luella packed the luncheon the next morning and tied on Aunt Eunice's veil. She kept behind Aunt Eunice all she could because Aunt Eunice never liked to see red rims around a person's

eyes.

An hour before stage time Aunt Eunice always put on her bonnet and then they all began to watch for the stage. Abby Luella went out on the porch to watch so that the red rimmed eyes would be quite

when one is nine!

The stage would not come for a long time yet, but a high wagon drove up to the gate and stopped. In the wagon was Mrs. Judith Pettibone, bound for the fair. She drew from her bag something that was black and shiny and sparkling.

"Here, Abby Luella!" she called. "I never knew till Miss Brimblecom told me, the other day, that 'twas you that lost your shoe in the marsh. I saw what had happened to some child that day, and I sent my son Jonas right down to fish the shoe out of the mud. It took Jonas some time to get it though I told him 'twas right by the black alder bush, and you had got out of sight before he got it. I cleaned the shoe right up and dried it and it don't seem to be a mite the worse for what it's been through. Get up, Dolly!" Mrs. Pettibone slapped the reins over her old mare. "Going to the fair, Abby Luella?" she asked.

Abby Luella's pale face grew pink and her red-rimmed eyes danced for joy.

"Yes'm!" she said.

"We'll send the shoes right off to Beatrice-and-fly round, Abby Luella, and get ready before the stage comes!" Aunt Eunice, and she looked almost as happy as Abby Luella herself.

The Home and Its Outlook

A Little Dutch Garden

I passed by a garden, a little Dutch garden, Where useful and pretty things grew— Heart's-ease and tomatoes, and pinks and potatoes.

And lilies and onions and rue.

I saw in that garden, that little Dutch garden, A chubby. Dutch man with a spade, And a rosy Dutch frau with a shoe like a scow, And a flaxen-haired little Dutch maid.

There grew in that garden, that little Dutch garden,

Blue flag flowers, lovely and tall,

And early blush roses, and little pink posies, But Gretchen was fairer than all.

My heart's in that garden, that little Dutch garden-

It tumbled right in as I passed,

'Mid wildering mazes of spinach and daisies.

And Gretchen is holding it fast.

-Hattie Whitney

Wise Dr. Ambovne's The Golden Rule motto "put yourself in his place"—a good one for any time and occasion-is especially valuable during the trying summer months when exertion is difficult and to be goodtempered is an effort. We feel irritable and inclined to find fault with those who serve us when they make mistakes and blunders: but if we stop to put ourselves in their places, we begin to realize how hard it is to keep up to the mark when the system is weakened by heat and longcontinued exertion. We become considerate of the cook who works over a hot range, of the errand boy who trudges over burning pavements when he longs to be "in swimming," and of the dozens of others who are working when they need rest. If we put ourselves in the place of the pastor, we shall not stay

away from church simply because the weather is warm and the sermon may be dull. A few minutes in the place of the Sunday school superintendent will decide us to do all we can to help him while the attendance is small and interest flags. This method will cause us to understand what our presence may mean to the people of the little country community in which we are staying and we shall be quick to make the most of all opportunities of helpfulness, thus putting new brightness and courage into their lives. And when our friends fail to write, or come to see us, or pay us the little attentions for which we long. we shall find it easy to explain the fancied neglect, and we shall love and trust them just the same.

A wise mother has taken A Lesson In measures to have her daughter comprehend for one brief hour what it means to stand over the ironing-board on a summer's day. The girl was required to iron one of her own long, elaborately-trimmed white skirts. It was a difficult task to hands unaccustomed to wield the flatiron. But the mother hardened her heart as she watched the perspiration roll off her daughter's face and the delicate skin turn scarlet, as she saw the girl wrestle with sticky starch, vexatious wrinkles and unsightly smooches. The task was never repeated. There were servants enough to attend to the laundry work. But this one experience was worth more to the girl than any amount of preaching about the Golden Rule. It put her in the place of the laundress for a little while. It showed her what toil was involved in laundering her pretty clothes and made her more careful and considerate all her life. It was really a lesson in social relations.

The Companionship of a Child

BY JOHN WRIGHT BUCKHAM

"O, this bothersome young-one!" is a sentence read so often on parental brows, if not heard from parental lips, that an observant but superficial world has made up its mind that children are a nuisance. From this conclusion have resulted single selfishness, childless homes, divorce and desolation.

It is well that the sacrifices of childrearing should be clearly understood. They are, as they were doubtless meant to be, great and constant. But the compensations outdo the sacrifices so completely that the latter are quite lost to sight in a true perspective. And the compensations are not simply at the end of the process, when the sacrifice is over and the finished product is beginning to return some of the services lavished upon him. They attend the process from start to finish. The obverse side of child dependence, that ball and chain of parenthood, for example, is the joy of child companionship. Get the right light on the irksomeness and enslavement of the care of children and they are transformed into charm and enfranchisement.

It would be exaggeration, of course, to pretend that the companionship of children is unalloyed delight, unclouded bliss. Lord Fauntleroyism is no common phenomenon. Children are not seraphs or philosophers. They are very human; the essence of humanity. Nevertheless, there is in their company a unique element of sweetness and grace as priceless as it is unappreciated.

Child companionship gives us, first of all, freshness of vision. The world is recreated in our children's eyes. Nothing is old or commonplace. Eden is restored.

Does the company of a child bring nothing to a parent but an irritable sense of the foolishness of children and the odious necessity of silencing questions? Then he deserves never again to hear the music of a child's voice. Contrast with such a stock, a stone, a worse than senseless thing, the true parent, looking through his child's eyes and seeing the wonder of the world come back-"the glory and the freshness of a dream "—as he enters into his child's life and probes to the heart of his puzzling questions. Is this all gain on the child's part, all less on the

parent's? This transformation back to childhood through sharing a child's vision is, to be sure, far from complete. It is like the difference between play and real life. And yet the lack of reality is largely atoned for by the sense of amusement that attends the mature point of view. No one has more genuine amusement than he who listens for the unconscious absurdities of an intelligent child whose mind works nimbly but ineffectually upon the vastness of its material. Looking with admiring eyes upon Mount Washington and ruminating upon the association of the name with the great American hero, my boy of five suddenly asked, "Do all people when they die turn into mountains?" A little girl upon seeing a crocodile for the first time inquired for his tears. In the company of such a child if you do not become a child yourself again you at least win a fresh point of view that affords exquisite amusement; and not infrequently come flashes of insight that astonish one at the pure penetration of child wisdom.

The companionship of children rewards not only with freshness of vision, but with that which is worth a great deal more -freshness of heart. Returning from a half-day's ramble with children in the country, I have often felt a purity of atmosphere, a sense of the sweetness and freedo a of child life that blended with the scent of pines and the breath of open fields as a moral tonic. The value of this rejuvenation is inestimable. It allays the fever of baser interests. corrects the distortion of false perspectives, rebukes the folly of needless anxieties and unfaiths. And if it sometimes discloses the pettishness of child disturbances, that very disclosure suggests the comparative insignificance of many mature worries and discomfitures and teaches the wisdom of forgetting as quickly and completely as a child.

Mid-Life

BY WILLIAM NEWTON CLARKE

Gone, they tell me, is youth, Gone is the strength of my life; Nothing remains but decline, Nothing but age and decay.

Not so: I am God's little child. Only beginning to live. Coming the days of my prime Coming the strength of my life, Coming the vision of God, Coming my bloom and my power.

The companionship of idleness is folly, but the companionship of work includes not only every right-minded and faithful man on earth but God himself.

Closet and Altar

WITNESSING FOR CHRIST

Ye are my witnesses, saith the Lord.

If we are going to let our lights shine simply to illumine our own faces we might as well let them go out. Christ enjoins is the exhibition of a life of sacrifice and service for the sake of the honor it may reflect on God. The best argument for Christ is a Christian life, because it is a manifestation and commendation of the indwelling life and grace of Gcd.-A. J. Gordon.

How much more efficacious is a message han a proclamation—a personal than at public address—a letter than a newspaper. One word to a sinner is often more effectual than a score of sermons.-I. S. Spen-

If thy life be evil, it is vain to pretend to teach others.-Henry Alford.

I say to thee, do thou repeat To the first man thou mayest meet In lane, highway, or open street;

That he and we and all men move Under a canopy of love As broad as the blue sky above:

That doubt and trouble, fear and pain And anguish, all are shadows vain, That death itself shall not remain;

That weary deserts we may tread, A dreary labyrinth may thread, Through dark ways underground be led;

Yet if we will our Guide obey, The dreariest path, the darkest way, Shall issue out in heavenly day. -Richard Chenevix Trench.

I have come to believe this to be almost invariably true, that seldom is anything good proposed to us but we have something to object to it at first. This seems to be one reason for the expression used by our Lord, "Thrust forth laborers." We are all unwilling to go. The truth is, we are all a little lazy. We need to be thrust forth .- Andrew Bonar.

Only a witting—that is in modern English a "knowing"—man can witness. Know Christ first and know him fully and the witness will be like the shining of a light for its unconsciousness and like the guiding of a loving friend for joy.— $I.\ O.\ R.$

O God, who hast so loved the world as to give Thine only begotten Son for its redemption, send forth, we befor its redemption, send forth, we be-seech thee, laborers into fields that are white for harvest. Raise up men full of Thy Spirit, rich in knowledge of Thy Word, strong in faith, loving the truth and peace. Make every Chris-tian a witnessing disciple. Send Thou us, we pray; making us sharers of the harvest joy of Christ; giving us eyes to see and hearts to improve our daily opportunities. Let Thy glory shine through faithful and contented lives and may we never be ashamed to conand may we never be ashamed to confess the name of our Redeemer. Direct and sustain us in loving service, and help us by deeper consecration to overcome our selfishness in the use of holy things. So make our lives and words effectual for Thy harvest work with souls, through Jesus Christ our Lord. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

51. PHONETIC CHARADE

My FIRST in this line you may see; My NEXT every heretic fears; My THIRD is right here—you'll agree; My LAS I is for us who have ears; My WHOLE describes what may well be, Miraculous though it appears.

NILLOR.

52. DOUBLE CROSS

Two words, with same letters in each: definitions—affrighted and devoted. Can be read in pairs, direct and return—four pairs for each word—with four different starting points.
NILLOR.

53. CHARADE (Partly phonetic)

With the FIRST the man has laid For the poet firm renown: In the SECOND, newly made, Myriads yearly are laid down.
'Mong God's works of noblest grade A WHOLE man deserves the crown.

54. PERFECT WORD SQUARE

Two different letters-no more Will spell words with meanings four: Two nouns—a proper name, And an oil-with spellings the same: With spellings alike, you shall know. Two arrangements—eight ways please read, With results all the same! Now proceed. NILLOR.

55. CHARADE (Partly phonetic)

FIRST names a letter, quadruped and tree; NEXT hints of cheerful beverage, you'll see; LAST spells a letter's and historian's name: WHOLE was an Afric city, known to fame

56. DECAPITATION

With FIRST foot forward soon he found The NEXT too rough, and on the ground He shortly THIRD, to his surprise! LAST, quite too badly bruised to rise

57. CHARADE

The FIRST is a brief contention;
The SECOND as strong is reckoned; The WHOLE is a plain invention,
For keeping a FIRST quite SECOND.

NILLOR'S PRIZE

For the best lot of answers to this week's tangles the author has generously donated a copy of "Hypatia," in a beautiful new edition published at \$2.50. One answer of each competing lot, it is required, must be in verse, and the lists of solu-tions must be forwarded within ten days.

ANSWERS

ANSWERS

49. Grovel, grove.
50. 1. Drum. 2. Cell. 3. Hammer. 4. Nail.
5, Trunk. 6. Anvil. 7. Eyes. 8. Brow. 9. Mouth.
10. Foot. 11. Nose. 12. Stirrup. 13. Limb. 14.
Calf. 15. Spleen. 16. Heart. 17. Canal. 18.
Hair. 19. Teeth. 20. Tongue.
Recent solutions are acknowledged from: E. B.
D., Springfield, Mass., to 27, 32, 37, 42, 45; Ellen,
Portsmouth, N. H., 40, 42; Nillor, Middletown
Springs, Vt., 40, 41, 45; H. L. C., Somerville,
Mass., 45, 46.

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The Conversation Corner

AST week the Cornerers read about me and i will take care of her i have put her the shipment of Dr. Grenfell's away afraid i may break her on my comatic now i must tell you about my lege that the doctor has made for me i can walk to sunday to the Deep Sea Mission hospital in Labrador. Now we have the other side of the "Inasmuch" in a beautiful letter from "one of the least of these"-Kir-



kina, the little footless, Eskimo occupant of the Gabriel-Pomiuk Memorial Cot. Mrs, McPherson, the doctor's wife, and nurse in charge at the hospital, writes too, and after speaking of the Christmas entertainment, the great event of the year in dreary Labrador, at which 135 were present (the breaking up of the ice preventing the "liveyers" on the neighboring islands from getting there), she introduces Kirkina, our little protégée

troduces Kirkina, our little protégée
... Kirkina composed the letter today during my absence from the hospital. I simply told her I wished her to write to you and tell you about her doll, which she understands came through you. [Sent by Mrs. M. J. R. of Franklin, Mass., see Corners of July 27 and Dec. 21, 1901.—Mr. M.] A patient aided her with the spelling and the construction of the sentences, but Korkina did the rest. This is her second attempt at a letter. her first being a short one to the doctor. So that I am very much surprised at her doing so well, considering that she only knew her alphabet in October. I wish I had a photograph of her with her artificial legs. They are rather heavy, but are quite serviceable. She confided to me after she found she could use them: "Me not's 'amed now, Sister."

Battle Harbor Hospital, Labrador.

G. MoP.

And we are not ashamed of her-of her pretty nut-brown face, or her well-written letter! What American girl could do better, six months after learning her letters, especially if she had been brought up in a home where reading and writing were unknown? You can see by the extract which the publishers have reproduced in facsimile that she writes plainly -much more so, I am obliged to say, than many of my educated correspondents in homeland.

March th 8 1902 Dear MR martin i was so glad with the doll Dear MR martin i was so glad with the doll that you sent me i was overjoyed on Christmas sister had such a grand party for all of us children my doll was present we had a Christmas tree and such a lot of toys that sandy claus gave us children all a present myself a noahs ark and a bag of candy each we all love sister docter for making our Christmas so jyythand thank then the same was or kind to soud ful and thank these who was so kind to send so many toys and i thank very much for such a nice doll i just love her and i know she loves

school and go on messages for sister it seems nice for me to be able to walk on feet was it not good of the docter to make me a pair of legs you see i am there own little girl now please mr martin excuise my mitting i am only in one book so you see i cannot writ thank you for the picture it was good of you to think of me i must close i will rite longer next time good by mr martin from your friend

We are all glad to have had a small part in providing that little E-kimo cripple with a cot and with feet! The feet are, of course, temporary ones and will be replaced by and by with "proper ones." Mrs. McP. says that "it is no unusual thing for us to hear suddenly that 'Kirkina has broken her leg,' and then the doctor has to leave whatever he is doing and, without an anæsthetic, reduce the fracture!" A note from Dr. Grenfell adds:

Kirkina looks grand on her new legs, made by Dr. McPherson, but they have a way of giving out occasionally, and "baby"—as they call her—sits down very suddenly!

The fund which cares for Kirkina has contributions from a little boy in Easton, Pa. ("in return for Newfoundland stamps"), from another in Marshfield Hills, Mass., from a little girl in San Francisco (in thought of a boy who had lost his feet under a railroad train), from the Junior Endeavorers, Huntington, Mass., from a lady in Strafford, Vt., from L. M. M., Providence, R. I., and -just now-a generous check from the church at Mt. Hermon, Mass. Thanks for all!

For the Old Folks

"UNDER THE LEAVES"

A correspondent in Stonington, Ct., sends (from memory) the six verses asked for June 21, but cannot tell the author. The last verse reads:

Though unseen by our vision dim. Bud and blossom are known to Him; Wait we content for His heavenly ray, Wait till our Master himself one day Lifteth the leaves.

TWO QUESTIONS

May I enter the Old Folks' Corner? My grandmother used to sing a song learned nearly one hundred years ago, which I would like, if possible, to find. I know that it was used as a recitation about fifty years ago. It began:

Y ung ladies, if you will draw near, The truth to you I'll unfold, Concerning the jolly young men Who in vanity have grown so bold.

I would also like to obtain a copy of a poem beginning:

O little birds fly east, O little birds, fly west [etc]

St. Johnsbury East, Vt.

This evidently refers to Mrs. Browning's "Rhyme of the Duchess May," as given in answer to a similar query, March

Oh, the little birds sang east, and the little birds

sang west, And I smiled to think God's greatness flowed around our incompleteness— Round our restlessness, His rest.

I do not think either of the Brownings or Tennyson wrote the song first asked

Mr. Mestin

nowimusttell yabout my legs that the doctor has made for me Ivan wasktosun dayschoolandgo on messages for 61sten it seems nice forme to be abletowalkon seet was it not good of intredocter

Lessons in Nation Building*

V. The First Lesson in True Worship

By REV. A. E. DUNNING

The three external essentials for a national religion are a holy book, a holy day, a holy house. The Israelites had received the book of the covenant. In its law a holy day was appointed. Then a holy house was erected. These three institutions were united and became the heart of the nation, the center of its religious and political life. The holy book was enshrined in the holy house, where the chief sacrifices were offered on the holy day. The steps in building the tabernacle set forth the development of ideas of worship among the Hebrews, ideas which are at the root of Christian worship. These steps are described in the last six chapters of the book of Exodus, which are to be compared with chapters 25-31. They show us that the tabernacle was:

1. Designed by Jehovah. The earliest ideas of God in the new nation seem to have associated him with the tent of Moses. There he sat as judge, and there the people came to inquire of God [Ex. 18: 15]. There they believed that God came and met with Moses and talked with him [Ex. 33: 7-11]. The elaborate structure afterwards built seems to be-long to a later period when worship was thoroughly organized in a settled community. But the essential thing for us is that Jehovah was the architect of the holy house [Ex. 25: 9, 40]. "The very foundation of revealed religion," says Prof. W. Robertson Smith, "is the truth that man does not first seek and find God, but that God in his gracious condescension seeks out man, and gives him such approach to himself as man could not enjoy without the antecedent act of divine self-communication."

2. Provided by the people. "Of every man whose heart maketh him willing shall you take an offering." That was the way the tabernacle was built. David's refusal to worship God with that which cost him nothing is founded on a true principle. Worship without sacrifice is empty worship. Those who do not give to the house of God do not really meet him there.

3. Constructed for worship. The dimensions given are simple. A court 150 feet by seventy-five was made by a screen of plain white linen curtains, hung on posts of acacia wood set in copper sockets. This screen was seven and a half feet high. Within it, in the middle of the western end, stood a tent fifteen feet high, forty-five feet long and fifteen feet wide. One-third of the space within was called the Holy of Holies [Heb. 9: 3]. It was an exact cube, fifteen feet each way. Next was the holy place, twice as long.

The only furniture in the most holy place was the ark which contained the tables of the law. This was covered by the mercy seat, above which were the two cherubim. The entrance was closed by a veil of purple, blue and scarlet. In front of it, in the holy place, stood the golden altar on which incense was burned. On the left of one entering the holy place, was a chandelier with seven golden lamps.

On the right was a table, with two vessels for bread, two for wine, and two for frankincense. This place was also closed by a veil or curtain.

Within the court and facing the entrance was a large altar, four and a half feet high, on which sacrifices were burned. Between this altar and the tabernacle was a copper vase containing water which the priests drew off to bathe their hands and feet after offering the sacrifice.

Aaron and his sons were brought to the tabernacle and there set apart with solemn services to be, with their descendants, priests to conduct its worship.

4. A picture-book of religion. The altar of burnt offering taught that the first act in entering into the presence of God must be making an atonement for sin and self-consecration to him. The laver suggested the necessity of cleansing and purification in order to approach God acceptably. The table of shewbread taught that the Israelite was spiritually nourished through faith. The golden lamps showed that he was illuminated by the light of divine truth. The altar of incense, whose fragrant smoke rose upward, taught him to hold communion with God, through the meditation of the priest.

The people never saw the holy place. They stood in their worship before the tabernacle in which they had been told these things were placed. None of the priests except the high priest ever saw within the Holy of Holies. The people were told of a halo of light above the cherubim which was the glory of God shining forth [Ps. 80: 1]. There the presence of God illumined the mercy seat over the ark containing the law, showing that his government rested on law administered in mercy made sure to his people by an everlasting covenant. These were crude pictures [Heb. 9: 1-11], making "a figure for the time present," a type which is doubly fulfilled.

It is fulfilled, first in Jesus Christ, "the greater and more perfect tabernacle."
"The word became flesh and tabernacled among us, and we beheld his glory."

It is fulfilled also in the church of Christ, which is made of believers in him of all the ages, he himself being the chief corner stone, and every disciple a living stone, "in whom ye also are builded together for an habitation of God through the Spirit." "We are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God and they shall be my people." The church is the fulfillment of the tabernacle. Every one who will may enter into it and have audience with God at the mercy seat. The one high priest is Jesus the Mediator of the New Covenant.

The story of the tabernacle may be followed by the allusions to it in the historical books of the Old Testament. It appears to have been carried by the Israelites through all their wanderings. When they entered the promised land, it was set up in Gilgal [Josh. 4: 18, 19]. Later it was placed at Shiloh [Josh. 18: 1]. It seems to have remained there for 300 years. David found it at Nob, near Jerusalem [1 Sam. 21: 6]. He had it re-

moved to Gibeon [1 Chron. 16: 39], where Jehovah appeared to Solomon [1 Kings 3: 4, 5]. From there Solomon removed it to Jerusalem when the temple was dedicated [1 Kings 8: 4]. Then the ark was put in its place in the Holy of Holies of the temple and the mission of the tabernacle was ended.

Christian News from Everywhere

The Congregational Union of England and Wales will meet in Glasgow in the autumn.

Bishop Ludden, the Roman Catholic prelate of Syracuse, N. Y., is dealing faithfully with the officials and lawyers of that city who, he affirms, are conniving with wicked and lewd men and women to the detriment of public morals.

Rev. Waiter Calley of the Bowdoin Square Tabernacle, Boston, who has been elected general secretary of the Baptist Young People's Union, accepts the place unanimously offered to him. The union will have at its helm a positive, spirited, broad-minded, winning personality.

Mt. Hermon School of Massachusetts has received from one of its trustees, Hon. H. B. Silliman of Cohoes, N. Y., \$10,000 to be used in making needed improvements in the Silliman Science Hall. A new lecture hall and laboratory will be provided and the exterior improved architecturally.

President Tucker of Dartmouth in his recent address at Newton Theological Seminary, after dwelling on the principle of authority as found in the Roman Catholic Church and in the Salvation Army, asserted that no church is equipped for its ministry that cannot bring on occasion authority of a moral kind to bear.

The American Tract Society is doing a helpful work among the thousands of immigrants who yearly come to this country. At Ellis Island they are met by a colporter from the society, and Christian reading matter in their own languages is given them. Particular efforts are being made to reach the Mormons, Poles and Bohemians of the Western States. Four million pages of Christian literature have been distributed among Spanish-speaking people alone, and several millions sent to our army and navy.

A translation of Tolstoy's reply to the exclusion of him from the pale of the church by the Holy Synod of the orthodox Greek body appeared in Germany soon after it was formulated by the great Russian novelist and ethical teacher. The public prosecutor, believing that some of the sentiments in the document were blasphemous, prosecuted the publisher of the pamphlet, demanded its suppression and secured its interdiction for a time. Last week the issue came before the criminal courts of Leipsic for trial, and the publisher was acquitted and the interdiction was withdrawn.

The Y. M. C. A. has for twenty-five years been exploiting the biggest workingmen's club ever known—the railroad and street car associations—and its success has been as great as the enterprise. The street car company of Rochester, N. Y., has built and fully equipped attractive association rooms for its employees at a point where the men are obliged to report for duty and often wait for hours. The Brooklyn Rapid Transit Company, which employs over 10,000 men, has fitted up clubrooms in six of the car barns and called upon the Y. M. C. A. to manage them. In one of these barns nearly \$20,000 has been expended for library, gameroom, bowling alley, reception-room and restaurant. The street car and railroad employees are active in the organization of associations and contribute half the cost of support.

They never sought in vain That sought the Lord aright!

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In and Around Chicago

Called to Union Park Church

At its meeting, July 16, Union Park Church and society extended a call to Dr. A. A. Berle of Brighton, Boston, to become the successor of Dr. F. A. Noble. The recommendations of the committee were unanimous and satisfactory. There was no opposition to the call. It is hoped that the new pastor will be able to begin his work as early as October. He will find a field practically unlimited in its possibilities, a church building wonderfully well adapted to every kind of work in which a church ought to engage, and a body of Christian people who believe in the gospel and are ready to do their best to make it known.

Actual Pelease

Mrs. Hetty Green, who has long held the mortgage on the Leavitt Street Church property, received the amount due her (\$13,000) the first of the month. All current expenses have been met up to July 1, with about \$17 over and above all liabilities. The spiritual condition of the church was never better than now, and its prospects never more encouraging. Pastor Guild has started for his vacation with a happy heart.

Lectures on Applopetics

The University of Chicago deems itself fortunate in securing Prof. W. D. Mackenzie to deliver a course of sixteen lectures on apologetics the present term. They are the lectures which the students in our own seminary have heard from year to year; and though the arguments are terse and logical, the lectures are attractive. Professor Mackenzie has rare gifts as a teacher and never fails to awaken enthusiasm in his pupils. His familiarity with the various phases of European thought, especially on its scientific or semiscientific side, renders this course on apologetics timely and valuable.

The Passing of a Great Prelate

In the death of Archbishop Patrick A. Feehan of the diocese of Chicago, July 12, at the age of seventy-three, the Catholic Church lost a distinguished and able officer. He was born in Tipperary, Ireland, in 1829. He accepted the invitation of Archbishop Kenrick of St. Louis to come to this country and wa ordained a priest in 1852. He soon became president of the seminary at Carondelet, then pastor of St. Michael's, St. Louis, and later of the Church of the Immaculate Conception. He was chosen bishop of Nashville in 1865. Fifteen years afterwards he came to the arch bishopric of the Chicago diocese. His chief interest has been in education. He has invariably advised the founding of a school beattempting to gather a church, and has had the schoolhouses built so that one or two rooms in them might be used for a long time for church purposes. He gave much attention to the founding of hospitals and the development of the benevolence of the parishes, and by his evident devotion to the interests of the people over whom he presided, won their affection and confidence.

Vacation Schools

Six schools opened July 7 with 6,000 pupils and ninety-six teachers and with applications far in excess of the number who could be accommodated. Mr. F. W. Darling of the Normal School is superintendent. Thus far the schools have been considered experimental. Hereafter they will be looked upon as a necessity and increased many fold.

The Strike Ended

July 16, after a ten days' strike, the freight handlers went back to their work. A good many of the men had accepted the offer of the railroad managers and returned to their places the day before, admitting that they were satisfied with the wages offered them before they left their work. President Cur-

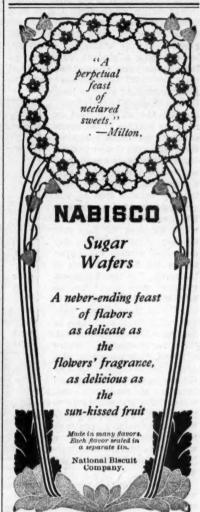
ran, who has directed this strike, has not gained for himself any credit or shown any real wisdom in managing the affairs of the In his attempt to persuade the teamsters to strike sympathetically, contrary to the advice of the officers of their union, seems to have been oblivious to the fact that they could not strike without violating a contract into which they had recently entered with their employers. The preof Mr. Young of Boston, president of the National Teamsters' Union, who insisted upon the teamsters keeping their promises, took away all hope of success from the strike. Then, too, the state board of arbitration advised the freight men to go back to their work on the best terms they could secure. This advice the men gladly obeyed, and in order to save the unions President Curran gave the same advice. The loss to the city in business is put at \$10,000,000. While the public certainly is in sympathy with every reasonable effort to improve the condition of labor, it is not to be forgotten that most of the men affected by this strike are unskilled men, and are receiving what has hitherto been regarded everywhere as large pay. Of their own acoord the managers, when asked to increase this pay, did so, but to a less extent than had been desired. It is this scale of increase, with slight modifications, which has been accepted.

Men Who Will Draw

It is the policy of one church in this city, by its own confession, to seek for summer supplies among men who have a reputation, and through that reputation will attract strangers Men who are content with to the church. honest work in large and important parishes, but who have neither position as heads of great institutions of learning nor as star preachers, are set aside because the floating crowd will not be attracted by them. Is such a policy wise? Is it just to the pastor who himself may not be a star preacher because he is something better? Is it just to men who are the bone and sinew of the denomination? They are told substantially by the church committee, "We have no place for you. Your work may be all right, but we want some one who can draw." Plety or real ability is a secondary thing. Is this policy the policy which the churches usually pursue? If it is, why should there be any difficulty in explaining the reason for the diminishing number of young men in the theological seminaries? Why should young men enter a profession which calls for consecration from the beginning, but which promises, because of the demands of the churches, to be less useful as years pass and wisdom increases, and which promises little opportunity, in any event, unless one has qualities of speech which do not always accompany the greatest intellectual strength or the noblest qualites of character? Chicago, Ill., July 19. Franklin.

Striking Utterances

Nothing seems to me so encouraging as the change in the attitude of the public and public authorities, the realization that not enough is done when we give a dole and leave the poor to work out their salvation in their own way. The social experiment of yesterday has become the municipal program of today.—James B. Reynolds, at the New York School of Philanthropy.





A Hero of the South Seas

James Chalmers, Missionary Pioneer and Martyr of New Guinea

"This was a life worth living," the reader will say to himself, with perhaps a sigh of regret that his own lot has fallen in easier and less heroic places. Mr. Lovett has given us an admirable portrait of his hero, James Chalmers, the missionary pioneer and martyr of New Guinea, and his book* should be in all the church and Sunday school libraries. From his childheod in Scotland, through the education which fitted him to be a missionary and in regard to which he characteristically says, "I have often grieved over the unmanning of myself, by becoming a student on charity;" through ten years of quiet toil in one of the older South Sea missions; on to the

great foundation work in New Guinea in which he truly found himself, the story is told as much as possible in the words of Chalmers himself and of those who were closest to him.

James Chalmers was so thoroughly and unreservedly a missionary that there is no room for the opinion that he was great in spite of his profession. His martyrdom only made the world aware of the fact that another of its great men was a devoted witness for Christ among the backward races of the earth. The man's personal qualities were large; but no field of work that opened to him could have called them out and strengthened them as the New Guinea mission did. "He never doubted," writes a friend, "his possession of a gospel for savages." In New Guinea he was an explorer and founder in conditions that tested faith and endurance to the utmost, but again and again he refused tempting opportunities of mere exploration which would have brought him fame in favor of mere station drudg-

The peeple among whom he worked, while intellectually capable, were living still in the stone age in dwellings like the lake dwellings of pre-historic Switzerland and without metal of any kind. They were cannibals, head-hunters, wagers of perpetual inter-tribal wars. Yet he lived with them, loved them, and never despaired of them, or of the uplifting power of Christianity. In other ways of uplifting he had little confidence. "I have never met with a single man or woman, or a single people, that your civilization without Christianity has civilized," he said.

The extraordinary personal fascination of the man is written large on the pages of this book. His South Sea name of Tamate became a watchwood of peace and friendship along six hundred stormy miles of coast and in seven savage tongues. The fastidious story-writer, Stevenson,

who met him only once on a Pacific steamer, writes: "If I had met you when I was a boy and a bachelor, how different my life would have been." He moved the Christians of Britain by his direct, soulmoving oratory as hardly any other man has moved them. And he so impressed himself upon the South Sea island teachers who were his helpers in the work that they were not only efficient instruments in his hands, but were ready to die for him. One of them who had been long in the service, when he heard of his death begged that he might take up the work where Tamate had dropped it.

Restless, brave, alert, enthusiastic, a lover of fun, a hater of shams; the utter

From Lovett's Chalmers

Copyright, F. H. Revell

consecration of the man illumined all he did. Among naked savages he never saw the nakedness for thinking of the men. "In the midst of all our sickness and worry," writes Mrs. Chalmers, "it is impossible to feel dull where Tamate is. The natives appreciate fun, and if you heard the hearty laughs which I hear just now, you would think we were jolly indeed."

This with naked cannibals of whose tongue he knew but a scant 200 words; in the midst of hardships of storm and surf and shipwreck, and of fever, heat and insects.

Not every man is called to pioneering; nor were Chalmers' personal qualities fitted for every kind of work. But there is tonic for every Christian in his life. Its essential qualities of courage, cheer, belief in God and hope for man are the qualities we need to cultivate. If any man feels that an effeminate note threatens to creep into his thought, it will do him good to spend a day in companionship with this manly and consecrated life spent freely for the redemption of hu-

"This was a life worth living," the who met him only once on a Pacific manity in the islands of the Southern ader will say to himself with perhaps steamer writes: "If I had met you when seas.

Side Lights on His Personality

(Gleaned from the Biography)

IN COLLEGE

A fellow of boundless geniality, good temper and to any brother in "the blues" his face was a means of grace, and if you were a wet blanket and stayed in his company long enough you would become dry. He was very modest and unpretentious, full of goodness and harmless fun. What he did, he did with both hands, earnestly.

HIS WORK IN GLASGOW

I remember his telling me, in later years,

that, apart from its cannibalism, even New Guinea presented no sights more terrible for degredation and impurity than Glasgow.

STRENGTH AND GENTLENESS

His faith was simple, unswerving and enthusiastic, and while he could throw a giant's strength into all kinds of work, he was gentle as a child and submissive as a soldier. He used to pray for help as if he were at his mother's knee, and to preach as though he were sure of the message he had then to deliver.

MISSIONARY CONSECRATION

"The nearer I get to Christ and his cross, the more do I long for direct contact with the heathen. The one wish is to be entirely spent for Christ, working, consumed in his love."

HIS POURTH SHIPWRECK

"Well, yes, been and got wrecked. Some of the papers have it that when the Harrier struck I called all hands aft to prayer. Utterly false! I believe in prayer—have good reason to believe in it—but to call all hands aft then would not be prayer, but simple, stupid fear. Every one on board was engaged in getting sails in, and afterward heaving on the hawser."

SOME RESULTS

"For over two years there have been no cannibal ovens, no feasts, no human fiesh, no desire for skulls. Tribes that could not formerly meet except to fight now met as friends, and sat side by side in the same house, worshiping the true God. Men and women who on the arrival of the mission sought the missionaries' lives, were only anxious now to do what they could to assist them, even to the washing of their feet."

THE METHOD

God is Love seen in Christ; this was the life-word we brought them. Day after day in duty's routine, the work was ever going on. The gospel was working its way in bush-clearing, fencing, planting, house-building and many other forms of work, through fun, play, feasting, traveling, joking, laughing and along the ordinary experiences of everyday life.

PREPARING FOR THE FATAL TRIP

"This Fly River work I look upon as my last and perhaps greatest work for Christ and being always with him I fear not. God knows there will be many Gethsemanes, and it may be Calvaries; but all for Christ and it is well."

^{*}James Chalmers. Autobiography and Letters. By Richard Lovett. pp. 503. Fleming H. Revell Co. \$1.50 net.

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The Literature of the Day

Papers on American History*

A scholarly and dispassionate discussion of great episodes in our national life. The first address should be read in connection with the author's recent Phi Beta Kappa oration, as a study of the Confederate leader. Mr. Adams believes we owe "an infinite debt of gratitude" to Lee for his acceptance of the fate of war, and contrasts his spirit of welcoming a new national life with the implacable disposition of Jefferson Davis. also compares the situation with the long unyielding attitude of the Boers in South

The paper on The Treaty of Washington occupies two-thirds of the book. Here the author unseals the private diaries of his father and Hamilton Fish. The Civil War's great international aftermath is described with singular power, and those who figured on that stage are characterized with a large freedom. The conclusions in regard to Grant and Sumner will no doubt be challenged from

In the remaining papers the author treats of the change in the English feeling toward America, which he describes as a very human process, savoring more of the "Philistine" than of "sweetness and light," and simply due to our becoming more masterful. The great political debates of our presidential campaigns are passed in review, and attention is called to the absence of the historical spirit in them. The Philippine problem is summed up with the proposition that the capacity for self-government is not acquired in the school of protective paternalism. The closing chapter is a plea for military history. It is a strong book from a strenuous mind.

RELIGION

Faith and Life Sermons, by George Tybout Purves, D. D., LL. D. pp. 377. Presb. Ed. of Pub. & S. S. Work. \$1.25 net.

Dr. Purves was one of the most popular preachers and theological teachers in America. While he was a pastor the seminaries wanted him, and when he accepted the call of a seminary the churches called him back to the pulpit. These sermons are not the final draughts he would himself have given, but preliminary sketches, which he made as preparation for extemporary delivery. They are full of an eager desire for souls and of reverence for Christ, and were delivered with an utter self-giving of body and mind which wore the preacher out. They will make helpful reading both for preachers who desire to keep in touch with the spirit of a scholarly evangelism and for all who used to be set face to face with the personal claims of Christ and duty. of Christ and duty.

The Truth in Christian Science, by H. E. Cushman, Ph. D. pp. 64. J. H. West Co. 60

Gives an historical perspective to the subject. It reviews the unfair treatment of physicians, It reviews the unfair treatment of physicians, considers the movement a reaction against church traditionalism and toward individualism, "a medern version of that great principle of mysticism which was introduced into Europe from the East." The author turns at last from apology to criticism, and speaks of the inadequacy of Mrs. Eddy's book in representing the mystic's argument, and clearly shows the littleness of this modern expression of an old and mighty truth. The safesion of an old and mighty truth. The safe-

guards and supreme ideal are lacking. It is the most philosophical discussion of Chris-tian Science yet produced.

tian Science yet produced.

Religion for the Time, by Rev. Arthur B. Conger. pp. 283. G. W. Jacobs & Co. \$1.00.

Lectures rather loosely put together. The point of view is that of the modern High Churchman, and the "religion for the time" seems to be that of Leviticus rather than of St. John's gospels; of Pusey rather than Maurice. He defines Presbyterianism as "the mistake of clinging to an organization after its original object has been thrown away." He selects Harnack as the representative of the developed thought of Protestantism and Mrs. Humphry Ward as his interpreter, and then proposes the banishment of "vagaries" and "ethical religion" from the pulpit. The and "ethical religion" from the pulpit. The most profitable part of the book is the paper on The Christian's Attitude to the Higher Criticism, where the author makes clear the important relations between criticism and archæology.

The New and Living Way, by Milton S. Terry, D. D. pp. 134. Eaton & Mains. 50 cents net. Designed to furnish a course of reading for the Epworth League or as a class leader's manual. Its exegetical method is critical. There are no speculative discussions, and the weakness of the book is the too strong determination not to be polemical. This evident attempt to offend no one robs it of

The Rise of a Soul, by James I. Vance, D. D. pp. 241. F. H. Revell Co. \$1.00 net. pp. 241. F. H. Revell Co. \$1.00 net. This book would hardly appeal to the theologian, but the young laymen might find it helpfully suggestive. There are a few nice psychological touches, some real sentiment, but a great amount of trite moralizing. The most genuine addresses, perhaps, are A Man's Growth Toward God and The Reincarnation.

x and the Berkshire Highlands, by Witt Mallary. pp. 363. Putnam's Sons.

Lenox, with its ancient history, literary associations and modern absorption into the estates of wealthy people, for ns the central interest of this book, but there is more or less offered about all Berkshire. The book is an evident labor of home love. Its parts have been prepared at different times for literary and historical societies. It gives a good impression of the treasures of tradition, association and beauty of the neighborhood and will send visitors to Lenox as well as guide them when they come. them when they come.

September Days on Nantucket, by William Root Bliss. pp. 145. Houghton, Mifflin & Co. \$1.00.

\$1.00.

A sentimental pilgrimage by the author of Quaint Nantucket. Mr. Bliss delights in the records of ancient days and has caught the tone of the humorous antiquary perfectly. He has the nature lover's vision also, and altogether has made a book in a fortunate field which those who delight in the old and quaint will linger over.

Cruising in the West Indies, by Anson Phelps Stokes. pp. 126. Dodd, Mead & Co. Suggestions and information for yacht cruis-ing in the West Indies and especially among the islands of the Carribean, with cons tions of American relation to the islands. practical and useful book for those who con-template such a voyage and containing material of much interest for others.

Highways and Byways in Hertfordshire, by Herbert W. Tompkins with illustrations by Frederick L. Griggs. pp. 340. Macmilian Co. \$2.00. Hertfordshire is not a tourist resort and has hardly a town which Americans will recognize as a goal of pilgrimage. It contains, however, Hatfield house, from which the Cecils have governed England and is the county that Charles Lamb knew and loved. Mr. Tompkins does not delight to linger in Mr. Tompkins does not delight to linger in doors and is happiest when conducting the reader through lanes and byways of the countryside. The illustrations are woodcuts which show a marked individuality and frequent

The Lake Counties, by W. G. Collingwood.

pp. 400. K. P. Dutton & Co. \$1.50 net.

A guide-book of a high class for one of the

Abner Daniel, by Will N. Harben. pp. 312.

Harper & Bros. \$1.50.

Georgia is the scene of this novel, which in-

most charming regions of England. Each itinerary has its map, the descriptions are entertainingly written and both lithographs and woodcuts are fine. The second part includes chapters on natural history and sport, with lists of fauna and flora. There is a gazateer, a full index and a large map of the district in a pocket. The tourist will find the book a helpful and agreeable companion.

Spanish Life in Town and Country, by L. Higgin. pp. 525. G. P. Putnam's Sons. \$1.20

net.
The Portuguese part of this book by Eugene
E. Street is an afterthought of less than fifty
pages and the impression given is rather that
of contempt for the character of the people. of contempt for the character of the people. For Spain, on the contrary, Mr. Higgin has much admiration and not a little hope. "The state of Spain," he says, "was never so promising, her steady progress never more assured." He thinks the Spaniard, after all, is much like an Englishman. The account of the life of the country, in cities and country is pleasantly written and contains many picturesque elements which lend themselves well to narrative and description. rative and description.

The Story of Westminster Abbey, by Violet Brooke-Hunt. pp. 358. E. P. Dutten & Co. \$2.00.

\$2.00.

For boys and girls, well illustrated from photographs. Begins with the history of the Abbey, in which the uses of the Jerusalem Chamber as the meeting place of the Westminster Assembly and of the Bible revision minster Assembly and of the Bible revision committee have no mention—or if they have, in the absence of an index we have not been able to find it. The author then busies herself with the life of the great men buried in the Abbey, and this is the best part of the

Belshazzar, by William Stearns Davis. pp. 426.
Doubleday, Page & Co. \$1.50.
The field upon which Mr. Davis has entered in this book is strewn thick with failures and we fear we can only accord him a qualified success. The same qualities of wide grasp of historic relations. success. The same qualities of wide grasp of historic relations, swift moving narrative and genuine grasp of passion which made his other books remarkable among the historical romances of the day are present in this story of Babylon and Persia. But the material is refractory. Daniel and Belshazzar, Isaiah refractory. Daniel and Belshazzar, Isaiah the second, Cyrus and Darius are too remote in life and thought to lend themselves to roname and thought to lend themselves to ro-mance writing. They are so much more con-vincing, indeed, in the old histories both in word and deed that the new picture seems like candlelight on sunlight. Yet, when all this is said, the power of a story which has come so near to accomplishing an impossible task, remains and deserves acknowledgment, and many readers will get a more vivid sense of the reality of the times depicted.

Brinton Eliot, by James Eugene Farmer. pp. 395. Macmillan Co. \$1.50.

The sub-title, From Yale to Yorktown, tells the scope of this bright story of Revolutionary times. It is unusually fresh, well imagined and original, the scene shifting from Yale, where the state of the college is drawn with amusing detail, to Franklin's haunts in Paris, and from Philadelphia to Valley Forge and back again. The author has the archæology of millinery and mantua-making at his gers' ends and never spares us the tale of how his characters are dressed, but this whimsical repetitiousness is the only vexation in a pleasant tale.

The Desert and the Sown, by Mary Hallock Foote. pp. 313. Houghton, Mifflin & Co.

This rather enigmatical title seems to have little relation to the almost morbidly poignant situation which Mrs. Foote studies in this The women are better drawn than the men, and the two who figure most are inter-estingly contrasted. The story opens at an army post in the arid West and returns to the author's native Hudson valley. The book is for those who love the unfolding of unusual tangles of fate and character and do not require too much in simplicity and directness.

^{*}Lee at Appenattox and Other Papers, by Charles Francis Adams. pp. 387. Houghton, Mifflin & Co. \$1.50 net.

ludes a little love making, a deal of dickering and speculation over timber sales and a possible railroad, and unlimited "dialect." It is rather interesting and, in a way, humorous.

The Russells in Chicago, by Emily Wheaton. pp. 257. L. C. Page & Co. \$1.25.

May be called very light comedy; a burlesque on the Boston from which the Russells are transplanted to Chicago, and even more so on the windy city itself. There are many amusing pages, but as a whole there seems no real reason for adding this title to the stream of books doing duty as literature.

A Remedy for Love, by Ellen Olney Kirk. pp. 227. Houghton, Miffili & Co. \$1.25.
The author's remedy for love seems to be the old one of marriage bells. There is, however, a singular dearth of lovers for the two pretty débutantes who figure prominently and the interest really centers around their father, a melancholy widower. The plot is slight and conversation lacks the sparkle one looks for in Mrs. Kirk's stories.

Unto the End, by "Pansy" (Mrs. G. R. Alden). pp. 365. Lothrop Pub. Co. \$1.50.

For twenty years a wife hides the deceit and extravagance of her husband even from her children, yet retains the freshness, beauty and cheerfulness of girlhood. There is a love story and the usual contrast between wealthy, worldly people and marvelously good, clever and properly rewarded souls.

MISCELLANEOUS

English Music in the XIXth Century, by J. Fuller Maitland. pp. 319. E. P. Dutton & Co.

\$1.75.

In a book of 300 pages mention is made of as many different musicians, with varying degrees of fullness. The work is rather encyclopedic in its character. The author might well have left out some detailed references to minor works, authors and occasions, and given more space to the general spirit and development of music in England. He describes the progress made during the century, showing gradual deliverance from an unbalanced devotion to foreign compositions and growing appreciation and presentation of English work. Particular attention is given to the opera, with a full consideration of Sullivan.

The Primary Sunday School Hymnal, by Rev. R. W. Miller. pp. 36. Heidelberg Press. A remarkably good collection for the use of little children, containing many choice favorites, numerous new hymns and a supplement of standard church hymns and orders of serv-

The Religious Life and Influence of Queen Victoria, by Walter Walsh. pp. 264. E. P. Dutton & Co. \$2.50.

The evident conscientiousness of the queen shines through this narrative. The American reader, unless he is of the un-American position-worshiping type, will find himself wondering at the unnatural conditions under which her goodness manifested itself, and the tone of wondering adulation in which they are expressed. But we cannot doubt that she was a much less commonplace character than her biographers make her out. And we are thankful that her great influence was used so effectively for the best religious good of her people.

A Concise Dictionary of Egyptian Archaeology, by M. Brodrick and A. Anderson Morton. pp. 198. E. P. Dutton & Co. \$1.00 net.
A convenient handbook for students and travelers, well illustrated and free from technical difficulties, with added bibliography. One of the little books of reference which often save much time.

Golf, by William Garrott Brown. pp. 64. Houghton, Mifflin & Co. 50 cents net. The author brings a pleasant enthusiasm to the consideration of and to moralizing upon

the consideration of and to moralizing upon his favorite game. He traces its history in America hitherto and prognosticates its probable future among us. It is an essay which it is pleasant and profitable to read and it will make converts for the links.

The Ideal: Its Realization, by Lucy M. McGee. pp. 78. J. H. West Co. 75 cents.
One of the books that "make the judicious grieve." It is positively painful to find the great terms of religion and philosophy juggled with under the generalization, The New Thought.

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

Children for the Comfortless

It is a noble thought that these denied natural children may have a spiritual posterity.

Years ago Frances Willard said that there are too many children in the world. If she had said "too many unmothered children" we could agree with her. The multitude of homeless children cared for by public charity, and the multitude of homes where the voice of no child is heard is simply appalling.

Here and there we find noble exceptions, as in the case of one childless couple who have at different times taken eight children to their hearts, and another pair who adopted three motherless babies while ekeing out their living on a New England farm.

Those who shirk this obligation generally urge four reasons:

"I'm afraid of bad blood."

"Could never love a child that wasn't my own."

"If the Lord wanted me to have children he would have sent them."

"Adopted children are so ungrateful."

These objections are easily answered. First. Homeless children of good blood can always be had for the asking. The child adopted often comes of better stock than that upon which he is grafted. One's own children do not always prove satisfactory. Evil traits develop where they are least expected. The ancestral black sheep may transmit the color of his morals with the color of his hair to a remote generation. A child of unknown parentage may have the blood of nobility in his veins.

Second. It is the general testimony of those who adopt young children that very soon they come to seem like their own. No woman can take care of a young infant without a dear, deepening sense of ownership and kinship.

Third. Why should not a childless woman reason that the Lord has in mind some little waif that it is her beautiful privilege to res-

cue, love and train for the work of life?

Fourth. As to gratitude, many a faithful parent finds a Tito Melema among his own effspring. Adopted children are not always ungrateful. In a grown-up family, not far from Boston, the one adopted daughter is the most devoted of all the children. Few months pass without her running off from her city home to spend a day with her parents at the old farm. No one is permitted to hint in her presence that she is not their very own—closely bound in the high kinship of filial gratitude.

Every Christian should bless his life with "spiritual offspring." But the Christian woman "following a life of leisure," who comforts herself with the idea that she discharges her obligation to God and the world by "transferring her thought and purposes to spiritual offspring" is hugging a delusion. If she will dig through the layer of surface motives in her heart she will find a deep subsoil of unmixed selfishness—a soil in which spiritual fruitsge cannot propagate.

Rutland, Mass., March 27.

(REV.) AMELIA A. FROST.

Modern Excavations

Can you tell me of any place or book where I can get something in regard to recent excavations or modern explorations? S. B. A.

[Rev. W. C. Winslow, D. D., LL. D., 525 Beacon Street, Boston, vice-president of the Egypt Exploration Fund for the United States, would, we think, be willing to answer inquiries. Biblia, a monthly periodical published in Meriden, Ct., by the Biblia Pub. Co. at \$1 per year, gives results of the latest researches in Oriental lands, particularly Egypt, Palestine and Syria.]

Unhealthy Sabbath Restrictions

Some of us in this section have been much interested in the articles relative to the Sabbath recently appearing in *The Congregationalist*. That is a live question in the cities about the Golden Gate, especially among those attempting to do Christian work. It is pre-eminently true with us that "men are always encroaching on the Sabbath as on another's rights for their personal gain or pleasure."

rights for their personal gain or pleasure." It would clarify the position taken in your editorials if you would explain just what is meant in this sentence occurring in the article on The Civil Sabbath, "The unnatural and unhealthy restraint of the Puritan Sabbath has gone with no fear of its return." Exactly what do you mean by the Puritan Sabbath, and what has been the unnatural and unhealthy restraint, say any time within the past forty years, so largely preached or practiced as to be properly spoken of as the type of Sabbath then observed?

PACIFIC COAST.

[In our opinion the efforts of the Protestant churches of this country within the last forty years to confine the people by laws on the Sabbath to their own houses and to public worship were unnatural and unhealthy restraint. The closing of public libraries and parks on the Sabbath is an example. We regard it as especially wise and healthful to afford opportunity for the multitudes in crowded tenement house districts to use the libraries and reach pleasant neighboring seaside and country resorts on Sunday afternoons.

We give an extreme instance of what we meant by unhealthy restraint. A minister is now living near Boston who preached as a candidate, when a young man, in a prominent New England church. After the morning sermon the officers assured him that he might expect a call to the pastorate. The afternoon was warm and close. The blinds of the house where he was entertained were shut as were those of the neighbors, but peering through the shutters, he caught a glimpse of a shady graveyard not far away and, taking his hat, he slipped out of doors and took a quiet stroll among the graves. It was some years before he heard further from that church. Then he learned that he had been seen by neighbors, who must have looked furtively through their blinds, walking abroad on the Sabbath neither on an errand of necessity nor mercy. That killed his prospects of being pastor of that church.

Our correspondent dates his letter on the Pacific coast where the absolute legal disregard of the Sabbath is a trying injustice to Christian people, and this incident may seem to him incredible, but we have the story from the minister himself.—Editors]

Churchgoing in Summer

I am interested in the editorial, June 28, on attending church while away on vacation. Very few people begin to appreciate what it means to a country church to have an earnest man or woman from the city drop into the weekly prayer meeting and take part. Many a country parson has been given a real brace by seeing here and there in his congregation the earnest face of an interested stranger.

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In and Around Boston

An Ideal Vacation Home for Girls

"O, it is so nice-just like a story book!" was one girl's appreciation of the Willard Y's Summer Rest in Boston's suburbs. This rest opened the first of July—is one of the results of the Y. W. C. T. U.'s untiring zeal. Throughout the year this society has in the heart of Boston's boarding house district what is practically a little social settlement—or in other words a home. Here girls of good character, and often of great refinement, who earn less than \$5 weekly—and there are hundreds of such-are given board, room and the cheer of a cosy home for \$3.

Let the pessimist go to the sweet-faced superintendent and hear her tell how some of "her girls" out of their weekly \$4.50-after paying board and buying clothing—never fail to leave their gift of flowers in her room and his faithlessness will be gone.

Last year for the first time through the generosity of friends the Y managers were able to transfer their quarters for the summer to a private residence in Dorchester-a richly furnished mansion rented at a low figure Broad, generous plazzas look upon tennis and croquet grounds. The driveway to the right leads to conservatories filled with fragrant white lilles and searlet geraniums. hospitable halls glitter with polished floors and long mirrors. The reception-room, library, billiard hall and sleeping-rooms are large and show evidences of money spent with a lavish hand. The long parlor with its regulation yielding plush carpet, mirrors,

choice statuary and antique furniture opens into the music-room, whose glass-like floor makes the foot tap restlessly.

The house contains twenty-one rooms, besides those in the basement. In addition to the regular boarders, as far as space will permit, girls who otherwise would have no change in their summer are entertained for a week or two.

The Old South Lectures

Hon. John D. Long talked to the young people who attend the Old South Lectures, week, on The Old Thirteen Colonies. Outside workmen were busy making way for the great office buildings which will soon surround and overshadow the old church, but inside all was as quiet and cheery as usual. Governor Long seemed to enjoy his audience and did not forget for a moment that he was speaking primarily to children. He used no notes, but in conversational fashion described the make-up of the old states and told for what they stood. The practical patriotism of his closing words coming from a man of his reputation and character, will be long remembered by the boys and girls who heard them.

This lecture opened the course on How the United States Grew, which the directors of the Old South work have arranged for the present year. The Old South prizes this year will be awarded for essays on The Political History of the Louisiana Territory from 1763 to 1812; or, Explorations beyond the Mississippi from the discovery of the Columbia River to the last expedition under Fremont.

munity, and the means used are within power of every country church.

Near New Haven

In New Haven the practice is becoming more common of closing the church school during July and August. The second Sunday service has long ago ceased along with the social festivities of church life to hold its ground through the summer. Some times neighboring churches unite also for the mornneignoring ourones unto also for the morn-ing services, but generally this last trench is maintained and defended against all the as-saults of summer distraction. Pastoral work is pretty generally reduced to the minimum of funerals and weddings, but the present season has been so cool that few pastors have fied from their posts. Summer vacations are mostly confined to August, except in the cases of pastors Davies of Westville and Newlands of Cheshire, who have gone to visit their old homes in Great Britain, and Pastor Squires of West Haven, who has been ill with a fever for two months. He is nearly well now, and is relieved by his church until September

Many Connectiont towns are at their best in summer, from the influx of visitors. In most of these the pastor is wanted at home then more than at any other time and so there is no regular vacation season. But the autumn is in all cases the proper beginning of the work for the church year, and there is quite a ten-dency to begin the new courses of Sunday school lessons then instead of in January; to lay out new plans for parish work also at that time, and to begin new series of sermons and new styles of service. Several ministers are preparing during the summer some such

treats for their congregations in the fall.

There are no pastorless churches now in this vicinage except Plymouth, Milford, where Mr. Upson (Presbyterian) has closed his term of service, still continuing to hold services in the shore chapel at Woodmont.

A Loss to Hartford

In the death, on July 2, of Hon. Leverett Brainard, ex-mayor of Hartford, another name is added to the ex-mayor of Hartford, another name is added to the long list of the city's honorable and honored men who have lately passed from sight. As a member of the well-known firm of Case, Lockwood and Brainard, book publishers, and a director in several of the prominent enterprises of the state he showed a great capacity for business and left an enviable reputation for strict integrity and high purpose. Quiet and unassuming he had honors thrust upon him instead of seeking them. Sympathetic by na-ture he sought the happiness of those about him, and left a large circle of friends to bless his memory, many of whom had been sharers of his bounty. A man of faith be belonged to the Congregational body of believers, with two churches of which he had been successively identified, both of which were represented by their pastors in the conduct of the funeral service.

An Old People's Day

Rocky Hill observed Old People's Day July 13, with the largest attendance at the service which has been seen on Sunday morning for many years. There is one member who is ninety-four years old, six past eighty, fifteen past seventy and twenty-five past sixty, a large number of whom were pres-Carriages were provided for those unable to c. Rev. A. D. Adams of Wethersfield, eightyseven years old, a former pastor of the church, made a short address. Samuel Dimock spoke in behalf of the old people, and the pastor, Rev. W. R. Stewart, made an appropriate address.

Jew and Christian Exchange Pulpits

Rabbi Elkin and Rev. W. W. Ranney of Park Church, Hartford, recently exchanged pulpits. Mr. Unuren, Hartford, recently exchanged pulpits. Mr. Ranney preaching in the synagogue on Friday night, on Have We Not One Father? and the Rabbi preaching in the church Sunday morning on Jerusalem, showing how "the Holy City" was equally dear to Jew and Christian. Rabbi Eikin opened his sermon in Park Church, "Christian Triends, not 1 900 years and the preaches in all the friends, not 1,900 years ago the preachers in all the Christian churches were Jews, so be not surprised that a Jew stands in your church preaching to you.'

Connecticut

Consulting State Editors: Rev. Messrs. J. W. Cooper, D.D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Sallsbury; W. J. Mutch, New Haven; L. W. Hicks, Hartford; T. C. Richards, West Torrington

Is This Impending Paganism

Some interesting, if not encouraging, statis-tics in regard to church attendance, or rather non-attendance, has been brought out by the work of the Connecticut Bible Society. Here are two typical country towns in the eastern part of the state removed from the railroad and purely agricultural. Ashford has 197 families, 189 of which are Americans with 77 Protestant families not attending church, and Eastford with 157 families, 148 of which are American, has 50 Protestant families not attending any church. Morris and Bethlehem are similar towns on the western side of the state. Morris has 133 families, of which 16 are foreign, and 36 Protestant families are non-churchgoers. Bethlehem has 142 families, 17 of which are foreign, and 39 Protestant are not in attendance at any church.

In these four country towns with only 8 per cent. of foreign families, 32 per cent. of the entire population are Protestant families not

attending any church.

Further, the town of Haddam with 496 familles, 113 of which are foreign, in seventeen years has increased its number of non-churchoing Protestant families from 45 to 100. lington has 215 families, of which 42 are foreign and 75 are Protestant non-churchgoingarly 35 per cent. of the whole.

In Stafford, with 40 per cent. of the population Roman Catholics, all denominations have lost in the number of families except the Catholics and Congregationalists. Watertown with its manufacturing interests and 683 families has 157 foreign families and only 68 Protestant families which do not attend church.

These facts and figures furnish food for something more than thought. "For this effect, defective, has a cause" and we must get back to that cause if we would get a remedy. One thing these figures assert positively: that the non-churchgoing among our Protes-

tant population is at its worst among the country towns where the railroad and for-eigner have not yet reached. One of the atest dangers to Connecticut, even worse than her fast increasing foreign population is the degenerating part of her native popula-tion, the "run-out" descendants of her Puritan pioneers. T. C. R. .

The Country Church Progressive

The church in Winchester is an object lesson of what can be accomplished in a typical New England hill town. It is a strictly farming community with a store, blacksmith shop and creamery. The Congregational church is the only one in the community; no other church being within four miles. In 1885 its membership was 89 and in 1902 it is 176, the population have remained about the same in numbers. There are today less well-to-do families and more foreigners, the latter constituting about 20 per cent. of the whole. tween fifteen and twenty of Catholic parentage have been received into the church.

The pastor, Rev. Arthur Goodenough, who was moderator at the last meeting of the State Association, has been with the church thirty-two years. This is the first element in the two years. ss attained.

There have been no revival services since 1876. Most of the membership has come in through the Sunday school, and the young cople are all trained to work as they come into the church. Sunday schools and prayer meetings have been sustained in the outlying districts. The pastor calls on every family in the community whether they attend his church or not and has accomplished great things by pastoral work. When the pastor is absent on Sunday the deacons take charge of the services and they are as well attended as when the pastor is present.

There is no impending paganism in that com-

John W. Baer - His Record. His Opportunity

BY REV. WARREN P. LANDERS

The announcement that John Willis Baer has resigned the position held for twelve years as General Secretary of the United Society of Christian Endeavor, to assume the duties of assistant secretary of the Presbyterian Board of Home Missions surprised ma But the field of usefulness to which Mr. Baer is called is one in which there is ample scope for his widely recognized gifts. He has emi-



JOHN WILLIS BAER (Copuright, Purdy, 1901)

nent talent for administration and ready and accurate judgment. The summons to the mission board is not new; two years ago Mr. Baer was confronted with the same invitation. Then he did not feel that he could lay down his work in the Endeavor cause. But today, with cheering prospects for the society in many quarters, he can resign his charge with entire consistency. Within a year a secretary has been put into the field with organization as one of his chief aims. The results have been strikingly successful.

Much of this prosperity is due to Secretary Baer. Coming to the office after George M. Ward-now president of Rollins College-had done his thorough work of foundation-laying, Mr. Baer brought to the position large business experience, a marked Christian spirit and a fine skill in reaching and holding all classes. At that time, just after the St. Louis convention in 1890, there were 11,013 societies with a membership of 660,000. To a large extent they were in this country and Can-ada. He lays down his office as secretary of a world-wide organization, having 62,000 branches and a total enrollment of 3,600,000. The movement which was then chiefly confined to a prayer meeting, now embraces endeavor in all departments of Christian work. missions, evangelism and civies.

Mr. Baer's annual reports have been menuments of statistical skill and have been instru mental in shaping the courses of Christian Endeavor. The planning of International convention programs has been his work. He has frequently visited the states and provinces of North America and has crossed the Atlantic on several occasions in behalf of his work.

New England has seen much of Mr. Baer in spite of his many absences. Residing in Medford, Mass., he has been a frequent attendant at the Mystic Congregational Church, although his affiliations are with the First Presbyterian Church of Boston, in which he is an elder. So deep an interest has he taken in evangelism that he has seldom declined an appeal to talk to groups of young people of the high-est planes of Christian Endeavor and of life's supreme choice. He has conducted "special services" in many churches and his work has been notably honored.

While conspicuous upon numerous platforms of great mass meetings outside Christian Endeavor circles, he has been prominent in his own communion and has been a careful student of its life and work. On several One Way of Fishing for Men occasions he has been a commissioner to the General Assembly. For the past two years he has served as chairman of the committee on home missions of the New York synod.

In the central office in Boston there is deep regret at the breaking of personal ties. However, his colleagues rejoice in the honor which has come to him, and the opportunity which it affords. The resignation, which takes effect Oct. 1, was presented at the annual meeting of the truste s, June 25. An elaborate minute was adopted appreciative of the work and the man. Mr. Baer was elected a trustee and remains as secretary of the World's Union. No action will be taken regarding his successor until after Dr. Clark's return from Europe in September.

A Summer Installation

An installation in a large city church in midsummer is some what rare, since many of the congregation are sure to be absent. But the Central Church, Fall River, thought it best promptly to make its chosen pastor its own and the installation services, July 16, were impressive and delightful. The unanimity with which the council welcomed to this office Rev. Clarence F. Swift, D. D., was especially cordial in its approval of his able statement of his Christian faith and his idea of the gospel ministry. The ministers taking part in the evening services had close relations either with the church or the pastor or with both. Rev. Messrs. J. A. Anderson and P. W. Lyman and C. H. Tallmadge represented the city and neighboring churches. Dr. Mix was a former pastor, Dr. A. M. Hyde of Toledo, O., who preached an eloquent sermon, was once called to this pastorate. Dr. Shurtleff, formerly a Massachusetts minister, now of Minneapolis, is an intimate friend of Dr. Swift, and Dr. Danning has occupied the pulpit of this church so often during vacancies in the pastorate that he is sometimes called a pastor emeritus.

The audience-room of the church was in process of renovation and was closed. But



REV. CLARENCE F. SWIFT, D. D.

the spacious chapel with its galleries was with the congregation and friends and beautifully decorated with flowers and plants.

Dr. Swift is a graduate of Oberlin College and of Union Theological Seminary. His pastorates have been in Smyrna, N. Y., Saratoga Springs, Lansing, Mich., and Park Avenue, Minneapolis, from which he was called to Fall River. Knox College conferred on him the degree of Doctor of Divinity two

The Church Prayer Meeting

Topic, July 27-Aug. 2. Is the Popular Ideal of Goodness Sufficient? Matt. 5: 13-26; Luke 18: 10-30; 12: 43-48; Ps. 32: 1-11. The danger of self-satisfaction. Uses of high ideals. Christianity progressive toward Christlike-

[For prayer meeting editorial see page 117.]

Different ways and means of interesting the men folk and boys in our churches are being tried by pastors and laymen. One of the most successful and novel methods reported is that adopted by Rev. H. B. Mowbray of Fruitvale. Cal. He organized a military company of cadets-the conditions of membership requiring the candidate to be not less than sixteen years of age, five feet nine inches in height, to abstain totally from tobacco, intoxicating drinks and profanity, and to attend the Sun-day school. For two years these uninformed cadets have drilled weekly and now a fine armory with reading-room and lecture hall has been dedicated to their use.

One of the most active branches of the Edwards Church in Northampton, Mass., is its men's club with a membership list of 160. During the winter it takes charge of the Sunday evening services, always including in the program extra musical features. One of its recent meetings took the form of a Boston Seaman's Friend Society night, when the program contained reports of the work and notices of contributions desired. Rev. Peter McMillan, who has just terminated his pastorate of the church, was notably successful in developing this club and through its activities was able to reach men who had before stood aloof from the church.

The Young Men's Club of Free Church, Andover, Mass., in addition to its weekly meetings with a program of games and addresses. during the past winter organized itself into a legislature with an ex-member of the Massachusetts legislature as speaker of the house.

Other similar clubs having charge of the Sunday evening services of the church have been flourishing at First Church, Colorado Springs, Cel., Shell Rock, Io., First Church, Detroit, Mich., Mendon, Ill., and Mt. Pleasant Church, Washington, D. C. Springfield, Vt., has a class of men which meets the pastor, Rev. A. C. Ferrin, every Sunday to study Christianity in Its Relations to Modern Life.

Rev. W. H. Culver, pastor of the Jefferson venue Presbyterian Church, Detroit, Mich., who has been a tireless worker for the boys, writes of his methods. He gathers a few boys at some convenient place and proposes a boys' club, which plan is usually received with en-thusiasm. He asks one of the boys to act as chairman of the evening, then outlines in bright colors the work and methods of the club, serves light refreshments-an important and sends them home to return the following week for election of officers and adoption of constitution. During that week every boy is visited in his own home, for Mr. Culver believes in becoming personally acquainted with each member of the club. He closes his report by saying, "Never force religion or religious conversation, but be ready with the Bread of Life and when the boy is hungry he will ask for it."

My Soule's Needements

The following is Sir Walter Raleigh's faous poem, written shortly before his execution and found pasted into his Bible opposite the epistle of St. James, and with special marks placed at Chapter 2

Give me my scallop-shell of quiet My staffe of Faith to walke upon, My scrip of joye (immortal dyet), My bottel of salvation, My gowne of glorie, hope's true gage; And thus I take my pilgrimage.

Bloude must be my bodie's balmer While my soule like peaceful palmer Travelleth towards the land of heaven; Other balme will not be given Over the silver mountains.

There will I kisse The bowle of blisse,

And drinke mine everlasting fille Upon everle milken hille. My soule will be a-dry before, But after that will thirst noe more.

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Record of the Week

Calls

BERLE, ADOLPH A., Brighton, Mass., to Union Park Ch., Chicago, Ill. BRETT, GEO. S., formerly of Brandon, Mass., to Twinsburg, O., also to S. Lorain. Accepts latter and is at work.

and is at work.

BUELL, LEWIN F., Good Will Ch., Syracuse, N. Y., to Pasadena, Cal.

COOKE, WM. H., Sunol Glen, Cal., accepts call to Hillyard and Pleasant Prairie, Wn., not Ida.

EARL, THEOPHILUS R., Second Ch., San Diego, Cal., to Fourth Ch., San Francisco. GROEZINGER. CHRISTIAN, after one year of service at Hill, N. H., accepts pastorate for indefinite

at hin, N. H., accepts a period.

LANDERS, WARREN P., lately of the staff of The Congregationalist, to Sutton, Mass.

LORD, ALBERT J., Hartford, Vt., to First Ch., Meriden, Ct.

Output Falls, Kan., to Bethel

Meriden, Ct.
MILLER, CHAS. G., Valley Falls, Kan., to Bethel
Ch., Kansas City. Accepts.
PEARSON, THOS. J., lately of North Topeka, Kan.,
to Fredonia. Accepts, and is at work.
REID. MATTHEW D., Saticoy, Cal., to Compton.

Accepts.
STACKMAN, CARL, formerly of Monroe, Ct., to
W. Cornwall. Accepts.

Resignations

BRACH, DAVID N., First Ch., Denver, Col.
HINDLEY, WM. J., Guelp, Can., to accept pastorate
at Vancouver with superintendency of B. C. H. M.
RAMSAY, WM. G., St. Charles, Minn., after four
years' service.

years' service.
SIMPSON, HERBERT A., Parsons, Kan.
WILLIAMS, JOHN, Sun Prairie, Wis.

Ordinations and Installations

BOLGER, THOMAS F., o. and i. Steamboat Springs, Col., July 9. Sermon, Rev. Addison Blanchard; other parts, Rev. Messrs. Horace Sanderson, W. C. Veazle and F. T. Hullinger.

GRAVES, ARTHUR G., Chicago Sem., o. Kirkland, Ill., June 25. Sermon, Rev. P. M. Snyder; other parts, Rev. Messrs. J. W. Moore, A. A. Moore, C. M. Southgate, G. H. Wilson and Jas. Tompkins D. D.

kins, D. D.

KEDZIE, WM. R., Oberlin Sem., o. and d. Vicksburg,

Mich., July 11. Sermon, Rev. E. B. Allen; other

parts, Rev. Messrs. F. W. Bush, J. M. Warren,

J. L. Daniels, C. C. Wood, E. S. Smith, C. D.

Brower.

MOORE, ARTHUR A., Chicago Sem., o. Rockton,
Ill., July 3. Sermon, Rev. P. M. Snyder; other
parts, Rev. Messrs. W. H. Ross, F. L. Moore,

A. J. Baldwin.

SWIFT, CLARENCE F., 4. Central Ch., Fall River, Mass. Sermon, Rev. A. M. Hyde, D. D.; other parts, Rev. Messrs. E. W. Shurtleff, A. E. Dunning, D. D., Eldridge Mix, P. W. Lyman.

WILLIAMS, THISTLE A., Chicago Sem., o. Waupun, Wis., July 15. Sermon, Rev.R. C. Hughes; other parts, Rev. Messrs. C. A. Payne, Rob't Paton, J. H. Chandler and Dr. E. H. Merrill.

WONG YUK SHING, o. as evangelist, Honolulu, H. I., June 22. Sermon, Rev. E. W. Thwing; other parts, Rev. Messrs. John Leadingham, W. D. Westervelt, O. H. Gulick.

Dismissions

McMillan, Peter, Edwards Ch., Northampton, Mass., July 11.

Churches Organized

OTTER CREEK, Mr., Union Ch., 15 July, 12 members. Corner stone of building has been laid.

Persona's

ALVORD, JAMES C., Globe Ch., Woonsocket, R. I., has received \$200 increase of salary.

Kidder, Sam'l T., Mrs., the pastor's wife at Ripon, Wis., was recently presented with \$55 to be used in taking a vacation.

TEAD, EDWARD S., secretary of the Education Society, declined to accept the doctorate of divinity offered him by Fairmount College, Wichita, Kan.

American Board Personals

American Board Personals

BICKNELL, REV. AND MRS. JOHN, sailed from
Boston on July 16, en route to Ceylon. While not
under appointment as missionaries, Mr. Bicknell
is to take a position for a temporary period in the
teaching force of the Jaffna College. He is a
graduate of the last class of Yale Divinity School.
CAMPBELL, ELIZABETH B, Duntroon, Ontarlo,
who has just received appointment as a missionary of the American Board to West Central
Africa, sailed from Boston on July 18 for her
field of labor.

field of labor.

field of labor.

CLARKE, KRV. AND MRS. WILLIAM P., of the European Turkey Mission, sailed from New York on June 16 for their work in Bulgaria.

HUME, ROBERT A., after a brief rest in this country sailed from Boston for his mission in India on July 16. His family will remain in this country. REED, BERTHA P., a graduate of Cornell University and recently a teacher in the high school of Montclair, N. J., has been appointed a missionary of the American Board and designated to the North China Mission.

New Features

ORLEANS, MASS., recently devoted its Sunday morning service to the men of the Life Saving Station. A crowded house, unique decorations, including a life-boat, and special music made the occasion interesting and profitable.

WORCESTER, MASS, Park has just issued Vol. I, No. 1 of The Beacon Light, a monthly church magazine edited by the pastor, Rev. I. L. Willcox. This periodical will deal exclusively in local church and church at large news.

European Tours

CHALMERS, JAMES, First Ch., Elgin, Ill.

Material Improvements

HILL, N. H., is repairing church edifice and frescoing the interior SHARON, CT., recently purchased a new organ.

Gitts

Enfield, Ct., has received \$1,000 from James L.
Pease of Chicopee, Mass, in memory of his grandfather, a former deacon of the church. The income
from this fund is to be used to defray current

Bequests

By the will of the late Solomon Mead of Green-wich, Ct., the following bequests were made: \$48,480 to Cong. Educa. Soc. of Boston; \$40,-400 each to Cong. Union and Am. Board of F. M. of Boston; \$16,160 to Yale College.

Dedications

GEORGETOWN, Ct., on June 26, a new stone church, gift of Deacon Edwin Gilbert. Sermon by Rev. Charles Northrop; other parts, Rev. F. S. Child,

LONGMONT, Col., a new Hook and Hastings pipe organ, July 10.

June Receipts of the A. B. C. F. M.

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Donations, Legacies,	1901 \$37,545 50* 14,453.01	1902 \$43,941.01* 5,051.93
	\$51,998.51	\$48,992.94
Donations, Legacies,	10 mos. 1901 \$386,425.78* 112,332.81	10 mos. 1902 \$424,342.40* 110,680.50
	8498,758.59	\$535,022.90

* Not including receipts for the debt.

Increase in donations for 10 mos. \$37,916.62; decrease in legacies, \$1,652.31; total increase, \$36,264.31.

The debt of the Board Sept. 1, 1901, was \$102, 341.38. Receipts for the debt in June, not included in the above statement, \$3,125.90; and for 10 mos., \$86,704.46.

More Summer Arrangements

ROXBURY

Eliot Church does not close its Sunday school but meets as two departments, primary and adult. Sunday morning preaching and evening prayer meetings continue as usual.

Clarendon Hills remains open during Rev. A. B. Schmavonian's vacation absence in Christmas Cove, Me. All services are as usual except Sunday evenings when the Christian Endeavor takes charge.

LEXINGTON

The Hancock and Unitarian churches unite during July and August. Rev. Messrs. C. F. Carter and C. A. Staples dividing the preaching in July. The pulpit is supplied during August. Mr. Carter goes to the Maine coast for his vacation.

Highlands has no regular Sunday evening service, otherwise makes no changes. Rev. George Smart goes to Yarmouth, N. S., for August, during which time the pulpit supplies will be: Aug. 3-24. Rev. Messrs C. S. Sargent, D. D., C. P. Seymour, D. D., P. T. Farwell, H. A. Jump.

Harvard Avenue unites July 27-Aug. 31 with the Baptists and Methodists, each pastor being responsible for the two services held in his church. Union open-air meetings Sunday evenings, begun in June, are successfully continued. Rev. J. V. Clancey goes to Wolfeboro', N. H., and Northfield,

LOWELL

Eliot is to be supplied through August by Rev. Messrs. E. C. Whiting, E. L. Marsh, C. S. Brooks, A. J. Lord, G. H. Johnson.

Bangor, First and Central unite in First Church. Rev. C. H. Cutler of First Church will summer at Castine; Rev. J. S. Penman of Central Church, at Seal Harbor, Mt. Desert.

ILLINOIS

Springfield, Plymouth Church with the help of Rev. J. H. Wilson-Field Sec. C. H. M. S.-is conducting a series of tent meetings.

OHIO

OHIO

Cleveland, First will be supplied during Rev. J.
W. Malcolm's absence in August by Rev. Messrs.
R. W. Harris, Henry James and Mrs. B. L. Harris.
Euclid Avenue's supplies are: Rev. Messrs. C. H.
Small, W. E. Cadmus and Drs. C. F. Swift, A. M.
Hyde. The pastor, Dr. C. W. Hiatt, spends July
and August at Kelley's Island
Dr. Morgan Wood of Plymouth Church remains
in the city but does not preach. Rev. Messrs. W.
E. Cadmus, Willam Knight, C. A. Vincent, John
Doane, E. A. Steiner, H. S. MacAyeal and B. Hopkin will occupy the pulpit.

kin will occupy the pulpit.

Lakevood holds its Sunday evening services on the church lawn at an hour earlier than usual, to avoid the heat and discomfort of artificial lighting.

Milwaukee has nightly union gospel tent meetings through the summer, under auspices of Y. P. S. C. E., Epworth League and B. Y. P. U. The W. C. T. U. will use the tent afternoons.

RHODE ISLAND

Pawtucket, First omits its Sunday evening service and is supplied July 27-Aug. 31 by Rev. Messrs. E. B. French, Archibald McCullagh, D.D., H. A. Bridgman, J. F. Genung, J. L. Jenkins, D.D., Francis Brown, D.D.

A Century and a Half at Hampstead, N. H.

The celebration of the 150th anniversary of or-ganization by this church furnished an inspiriting illustration of the advantages of religious unity. It would be difficult to find a country church with a better equipment, a stronger constituency and a finer better equipment, a stronger constituency and a finer spirit than this daughter of the North Parish Church in Haverhill, which has held the field alone in the village of Hampstead. It is worth noting, also, that the present strength is in impressive contrast with conditions from 1782 to 1792, when it was not possible to sustain a pastor. This is the more surprising, because the church began with sixty-eight members and was favored at first with a long pasterness of this transparence of this transparence. torate of thirty years. Even after making allow-ances for the period of strain subsequent to the Revolution, one feels like calling to account the 149 persons who "owned the covenant" in those "halfway" days, and queries how many of the 1,100 baptisms on the records belong to this early time, and wonders what became of these children of the church. The present Sunday school with 171 enrolled and the Endeavor Society of seventy-nine members are in happy contrast with the methods of the fathers. Rev. John Kelly, who served the church from 1792 to 1836, helped further to estabchurch from 1732 to 1836, helped further to estab-lish the tradition of a settled ministry. But a few weeks ago Rev. W. H. Woodsum was installed as eighth in the pastoral succession. The lapse of 150 years leaves the church with 152 members; four times as many have passed out of its membership.

The historical address was read by Miss Har-riette E. Noyes, town historian; Dr. B. W. Lockhart of Manchester gave the address in the evening. Reminiscences, greetings and poems written for the occasion enriched the exercises. Miss Noyes will soon publish a memorial history of the church of about 400 pages.

W. L. A.

Dr. Beach Coming East

In view of the recent death of his wife, June 30, Rev. D. N. Beach of First Church, Denver, Col., and for merly pastor of Plymouth Church, Minneapolis, and for eleven years of Prospect Street Church, Cambridge, has resigned. He desires to have his children near their many Eastern friends and to take himself a period of greatly needed rest. His church, which twice declined to accept his resignation in the spring, has acceded to his wishes. He will, while resting, reside in Boston. He will prosecute certain studies and do more literary work. He does not desire immediate settlement, but is open to pulpit engagements. During the summer be will be at Gloucester, Mass.

Preaching for Men

The large number of ministers who are honestly anxious to win and hold the men of their congregations would be helped by Dr. George C. Adams's article with the above caption in The Pacific recently. This dis-criminating study shows so much sense and insight that we cannot wonder at the writer's well-known success as a "fisher of men":

insight that we cannot wonder at the writer's well-known success as a "fisher of men":

One of the stock attacks of evangelists is against science in any form; to hear some of them preach one would suppose that there could hardly be a greater sin than for a man to use the brains with which God has endowed him. But it is natural for men to think; if we were to get at the thoughts of the majority of our fellows, we might be surprised to learn how many of them are deeply interested in scientific subjects; the daily papers and the magazines are full of most ably written papers on these subjects, and they enter into their daily life; the fortunes of many men depend on the discoveries of the chemist. Thousands of business men today are watching Marconi's experiments, knowing that the success of his work will revolutionize their business. On the scientific development of the next few years depends the question how quickly freight can be delivered from New York to San Francisco. The results of the study of scientists enter into the heart and life of every business man of the present, and when he hears a preacher declaim vehemently against science he puts him down for a fool and goes to the theater for recreation. The male mind is so constituted that it grasps eagerly every new suggestion in science, and regards the man who cries out against science as not worthy its attention. The indiscriminate attacks on science and scientific men of which both evangelists and pastors have been guilty have tended to alienate large numbers of men from the church. A man, more than a woman, admires absolute fairness and breadth of vision

science and scientific men or which both evangelists and pastors have been guilty have tended to alienate large numbers of men from the church. A man, more than a woman, admires absolute fairness and breadth of vision.

The other weak spot in a great deal of preaching consists in thoughtless attacks upon the methods by which many men are conducting their business. As a rule a minister's knowledge of business methods is not very great. He has little opportunity to become acquainted with the complex life of the business man of today. The result is that he runs to the office during the week to bore the man for money, and then stands in the pulpit on Sunday and rasps and worries and wearies the man who has been going to the limit of his nerve tension for the six days preceding. I shall never forget my own experience when, at the close of a Sunday morning service, a leading and successful business man rushed up and grasped my hand, and with moisture in his eyes exclaimed: "Do you know that you ministers can do anything you wish with us hard headed business men, if you will only give us a little sympathy on Sunday?" That man has long ago passed out of this life, but his word that day changed entirely the style of one man's preaching. Many of these business men are on the verge of utter collapse; they are liable to drop at any moment; they are living at a fearful rate. Many will willingly come to church services if they can find there what inspires and comforts them and gives them strength for Monday morning. You can never drive men, especially Congregational men. strength for Monday morning. You can never drive men, especially Congrega-tional men.

Feeding to Fit

is the problem with infants. The growing child has ever changing needs, but a perfect milk can never go amiss. Borden's Eagle Brand Condensed Milk is the acme of substitute feeding. Send 10 cents for "Baby's Diary," 71 Hudson Street, New

Service

On July 13, Dr. Edward T. Fairbanks preached On July 13, Dr. Edward T. Fairbanks preached the last sermon of his twenty-eight years' pastorate in South Church, St. Johnsbury, Vt. Though no open mention was made of the fact that it was his farewell sermon, the general trend of thought his harewen serion, the general treat of thoughts throughout the service was toward a final charge to his people. On Tuesday, July 15, a banquet was given at the church, welcoming the pastor "from the pulpit to the pews," About 200 people, including several clergymen from the other churches, sat down at the tables. The banquet was followed by toasts, all of which evidenced the sincere love and esteem in which Dr. Fairbanks is held by church and townspeople alike, for as one not a member of the church said, "His truest title is 'pastor of the town,' not merely of the South Church." Both church and town consider themselves fortunate to keep Dr. Fairbanks in their midst, though his years of active ministry in the church are over.

A Mortgage Burning

Plymouth Church, Seattle, Wn., was crowded to the doors on the morning of July 13, for it had been noised abroad that the service would include an unusual feature. When Dr. W. H. G. Temple faced his congregation he held in his hand the \$30,000 mortgage on the church property, which had been paid the day before, and the accompanying note. He read a few clauses from the indenture and spoke of the energy and resolution shown in raising the sum necessary for payment, and then passed the documents over to Dr. E. C. Kilbourne, president of the corporation at the time the mortgage was ex-ecuted. Dr. Kilbourne with Mr. J. A. Moore, president of the present corporation, burned the papers leaf by leaf. As the flames died down the congregation rose and sang the Doxology. The church was then rededicated with a simple but effective

Is the object of imprisonment reform or punishment? If reform is aimed at, it appears that it may sometimes be gained by leniency. Eleven years ago the French govern-ment passed a law that a person convicted of a first offence for which the penalty did not exceed a two years' imprisonment might be placed on probation, and sentence remitted if the guilty one committed no crime for five years. This law has since been applied in 230,000 cases. According to the statistics previous to the enactment of the law, 105,000 of these persons, if imprisoned, would have committed a second crime but only 12,500 of those placed on probation have been convicted of another offense.

Closing Twenty-eight Years' Meetings and Events to Come

NORTHFIELD STUDENT CONFERENCE, Conference of Christian Workers, Aug. 1-17.

WORLD'S STUDENT CHRISTIAN FEDERATION, Sorö, near Copenhagen, Denmark, Aug. 12-16.
WORLD'S CONFERENCE Y. M. C. A., Christiania, Norway, Aug. 20-24.

BROTHERHOOD OF ST. ANDREW, Convention, Boston, Oct. 9-12.

AMERICAN BOARD, Oberlin, Oct. 14.
ALL NEW ENGLAND C. E. CONVENTION, Boston, Oct.
14-17.

AMERICAN MISSIONARY ASSOCIATION, New London, Oct. 21-23.

WOMAN'S BOARD OF THE INTERIOR, Chicago, Oct. 28-30.

Deaths

ALLEN—In Limerick, Me., July 7, Francis Henry Allen, aged 66 yrs, 10 mos., 23 dys. A stanch Congregationalist, a rare and beautiful character, an unselfish and Christ-like husband, father, friend and citizen. EMERSON—In Newton, Mass. July 19, Moses R. Emerson, a well-known Boston underwriter and for many years deacon of Eliot Congregational Church, Newton, aged 76 yrs.

ton, aged 76 yrs.

AN—In Brookline, Mass., July 20, Albert, Gay, many years a prominent wholesale grocer in Bos deacon and treasurer of Union Church, Bosto: charter member of Leyden Church, Brookline, an the time of his death its senior deacon, aged 79 yil mos.

MITCHELL—In Madison, Me., July 11, Rev. Thomas G. Mitchell, aged 81 yrs. A graduate of Dartmouth College in 1840 and Bangor Seminary in 1845; he re-tired from active service in 1883.

ROCKWOOD-In N. Weymouth, July 10, Christina G., widow of Rev. Samuel L. Rockwood, aged 91 yrs., 11 mos.

YOOD—In Newton Center, Sabbath evening, July 20, Jennette Burke, widow of Bartholomew Wood, aged 83 yrs, 4 mos., 19 dys.

Impaired Digestion

May not be all that is meant by Dyspepsia now, but it will be if neglected.

The uneasiness after eating, fits of nervous headache, sourness of the stomach, and disa-greeable belching may not be very bad now, but they will be if the stomach is suffered to grow weaker.

Dyspepsia is such a miserable disease that the tendency to it should be given early at-tention. This is completely overcome by

Hood's Sarsaparilla

which strengthens the whole digestive system.

J. S. Waterman & Sons,

SING and EMBALMERS,
Adjoining Dudley St. Terminal
Personal attention given to every detail. Chapel
and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

SUMMER



Some achieve greatness, some have greatness thrust upon them, and some were born

Here is some furniture which was born great. There is no suspicion about its ancestry; it is wood-fastened throughout. It belongs to the Black Ash family, a family noted for its lightness, reliability, and beautiful natural figure.

We dress it most attractively, using acid stains that silicify the wood and bring out the rare variegated shades of brown, green and red. It is ideal furniture for club houses,

country and suburban homes, libraries or dens.

At Canal Street prices.

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RUGS, DRAPERIES and FURNITURE,

48 CANAL ST., BOSTON.



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A Force Making for Unity in Spain

BY REV WILLIAM H. GULICK

In the field of denominational life and interdenominational effort no other agency yet operating in Spain has produced the spirit of Christian fellowship and helped toward vital union in evangelical work as that of Christian Endeavor. The convention of 1902, held June 6, brought together (in Madrid) representatives from the Wesleyan Methodists in Barcelona, Norwegian Baptists in Valencia, Independents of Malaga, Plymouth Brethren of Algeciras, Presbyterians of the province of Cadiz, other Independents from the copper mines of Rio Tinto in the vicinity of the ancient Tarshish of the Scriptures, Presbyterians of Port Saint Mary and of Jerez—the capital of the great wine producing district—and of Cordova; these besides the Presbyterian, Baptist, Lutheran and Episcopalian churches of Madrid. Add to this variety of denominations the fact that in the six or eight public meetings in each of which the representatives of nearly all of these denominations took part, and the fact that there was not one ripple of discontent nor one moment of friction, and the mission of the Endeavor as a unifier of hearts and hands in Christian aspirations and work is clearly shown.

Another point made peculiarly clear was the importance of the evangelistic work among the young people. This was shown by the reports from widely separated parts of Spain. In three distinct places in the north of Spain young women, who had had their training exclusively in the Endeavor Societies of San Sebastian and Biarritz, in the direction of meetings of prayer and worship and in evangelistic work, are now practically filling the position of evangelists in the different isolated places where they are the successful teachers of day schools. In the populous district of the mines of Rio Tinto and Tarshish in the south of Spain it is the testimony of the foreign chaplain, who preaches to the English speaking employees of the mines, that the three or four Endeavor Societies of that locality fill well the place of an organized church. It is interesting to note that, as Dr. Clark said in one of his addresses, this was the first Endeavor convention that he had ever attended in a city where there was no Endeavor Society, but none the less, there was a deep impression for good left on the public mind and a sense of strong spiritual uplift.

Northfield Between Conferences

Since the close of the Students' Conference at Northfield meetings have been held daily in the church. Mr. Campbell Morgan has lectured, and Dr. W. W. White has conducted a well-attended class in the study of Luke's gospel. R-y. John Kelman of Edinburgh has given a remarkable series of studies in the personality of Paul as Hebrew, Greek and Roman. This young preacher, whose word is with power among the students of the Scotch university, has been heard with delight in a community that in times past has welcomed such Scotchmen as Andrew Bonar, W. G. Blaikle, Henry Drummond, John McNeill and George Adam Smith. In expounding the view that St. Paul sought to bring Greek ideals under tribute to faith Mr. Kelman took occasion to speak in graceful commendation of Culture and Restraint, the book in which this theme has been treated by his fellow-townsman, Mr. Hugh Black. Mr. Kelman urged his hearers to read Walter Pater's Marius the Epicurean. He ventured also a good word for Matthew Arnold.

D. B.

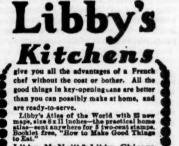
Reputation, reputation, reputation! O, I have lost my reputation! I have lost the immortal part, sir, of myself.—Othello.

MELLIN'S FOOD

One great cause of sleeplessness in infants is improper or insufficient food. An infant will usually sleep well after taking food that satisfies and nourishes. Mellin's Food satisfies and nourishes; contains enough to satisfy and the kind to nourish.

SEND FOR A FREE SAMPLE OF MELLIN'S FOOD.

MELLIN'S FOOD COMPANY, BOSTON, MASS.



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National Prize at Paris

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A Ferruginous Tonic

Pleasant to the taste; assimilate quickly sad thoroughly in all cases of Stomach troubles, Asemia and Poorness of the Blood.

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E. Feugers & Co.
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16,600 frs.

What Rev. H. E. PEABODY, Hartford, Ct., says about

THE PILGRIM Individual Communion Service



We like the Pilgrim Individual Communion Service which we recently adopted. I have heard only approval of it from our people.

Yours,

REV. H. E. PEABODY.

Windsor Ave. Cong. Ch , Hartford, Ct.

A sample set loaned to any church interested for use at one communion service.

THE PILGRIM PRESS

Boston and Chicago

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Aug. 3-9. The Call to Separation. 2 Cor. 6: 14-18: 1 John 2: 15-17.

This passage in Corinthians is sometimes interpreted as forbidding a Christian person to marry an unbeliever. There are all sorts of unbelievers and ore does well to avoid the blatant type in forming a life companionship, or indeed on a pleasure trip of an afternoon, but I have known too many good wives who have been the salvation of their apparently unbelieving husbands, to declare that it is never right for a person to marry another who does not profes. Christianity. Many a man has at last been brought into the kingdom, a trophy to his wife's great faith, her patient affection and her exemplification before him of Christian ideals. I should take the same ground with regard to business partnerships. Here, too, one might prefer to be associated with a man who wears the badge of religion, but circumstances may lead one to undertake an enterprise jointly with those whom we call "worldly men." Some of the best Chris-tian men I have ever known had as partners for many years "unbelievers," and there are many cases on record where the Christian member of the concern has lifted his companions to higher levels and even influenced them to join the church.

It is the unequal yoking of a Christian with a non-Christian that Paul deprecated. All depends upon which is the dominating persona ity. The one consideration for the Christian is, Can I make my own life so strong and pure that instead of being dragged down by my companions I shall lift them Christward? We must get such interpretation of this passage as will accord with the numerous Biblical representations of the Christian as the light in dark places, as the leaven of the lump, as the man sent into the world even as his Master was sent into the world. How are the lights if they are all massed at one center ever to illuminate the dark alleys? How i the salt, when kept by itself in a bag, to do its purifying work? How are the slums and the dwellers therein to be purified if the Christians all stay in their comfortable uptown homes?

At the same time, there is a call for separation, and the Christian sensitive to his vows hears it repeatedly. When a thing is harming us, be it the theater or soda water, it is time to become a total abstainer. Have you never been thrown into a group of persons whose conversation was appreciably lowering—per-haps it was not foul like the impure talk of saloons? It might have been simply the idle gossip of a hotel piazza, but somehow, as you saloons?

OUR NATIONAL DISEASE

Caused by Coffee.

Physicians know that drugs will not correct the evils caused by coffee, and the only remedy is to stop drit king it.
Dr. W. J. Allison of Heber, Ark, says: "I have been a coffee drinker for fifty years and have often thought that I could not live without it, but after many years of suffering with our national malady, dy spepsia, I attributed it to the drinking of coffee, and after some thought, determined to use Postum Food Coffee for my morning drink. I saw that Postum was made carefully with directions and found it just suited my taste. At first, I used it only for breakfast, but I found myself getting so much better, that I used it at all meals, and I am pleased to say that it has entirely cured me of indigestion. I gained nineteen pounds in four months and my general health is greatly improved.

I must tell you of a young lady in Illinois. She had been in ill health for many years, the vital forces low, with but little pain. I wrote her of the good that Postum did me and advised her to try it. At the end of the year, she wrote me that Postum had entirely cured her, and that she had gained forty pounds in weight and felt like herself again."

stayed with these persons you felt a growing se of shame and indignation, and try your best, you were powerless to change the cur-rent of thought. The only recourse under the circumstances may be to quit the group. The society of birds and of the flowers is probably far more wholesome at the moment And again and again for the man who lives his life under the inspiration of great ideals there will come the call to leave certain persons and things entirely alone. He must not imperil his soul by cherishing the delusion that he can touch pitch without being defiled or that he can do more good than he can get

Every such separation, however, is in the interest of service. Abraham was called out from Ur of the Chaldees in order that he might make Caraan the synonym of a land and people in whom God delights. Paul was separated unto the gospel in order that he might throw all the burning zeal of his strong nature into his work for the world. In one of the current magazines a physician tells how quickly in the Philippines a soldier yields to the corporate influence of his regiment, losing his own standard of right and wrong. On the other hand, in military life and in private life we have constant pr of the fact that one man, or two or three men, by holding aloft their Christian colors can subtly infect a large group of companions with their own high-mindedness, and so give a nobler character to their regiment, their club, their social or business set.

Our Waggish Correspondents

ONE THING WORSE

During an interim in a choir rehearsal, the ravages and prevention of smallpox became a topic of conversation. A tenor who was somewhat prominent in social circles delivered himself thus: "I'm not afraid of smallpox! and I'll tell you what it is, I'd rather have it twice over than this terrible osculation."

THE MUSICAL DOCTOR

A certain Dr. Bean was noted almost equally as skilled physician, keen wit and good singer. His services in the latter capacity were frequently used one winter for a rival medical man had been so unfortunate as to lose several notable patients.

One night, as Dr. Bean strolled into the crowded post office, some one in a far corner

"How do, Dr. Bean? How's practice?"
"Practice!" flashed the other, "I don't get any time to practice. I'm rushed to death now, singing for Knapp's funerals."

THE MITHER AT THE BOTTOM OF IT

It's mesilf that's jist come into the manin' of thim two wurruds folks is takin' sides on," said Pat. "He-red-i tee! That manes that whin the childher do be bad it is not thimsilves at all, but their daddy it is or their An' it's their ancisthors that's gainin' credit from their vartues."
"Indade!" said Bridget. "An' ye tell me

that it's mesilf that schlapped the baby an' not Timmy, at all, at all—an' maybe it's me that desarve the lickin'?"

"You'll likely be takin' up with the other side—en-vir-on ment," continued Pat, im-pressively. "That manes it's nayther their father nor their mither, but the house they are livin' in an' the things they are gazin' at that do be makin' saints of the crathures or young

"Och!" said Bridget, scornfully, "a child might be livin' forever in a nate house an gazin' on runnin' wather an' be as dirthy as an owld pig. Tell them folkses it's the mither that is thim two wurruds, for it's livin' with a crathure who can use a wash rag that makes childher tidy—that's en vir-on-ment; an' if the faces of thim are clane, it's the mither that has the credit of it—that's he red-i-tee."

We have no agents or branch stores.
All orders should be sent direct to us.

Reduced Prices on Suits and Skirts.



THIS Sale will positively end in a few weeks, so act promptly if you wish to secure a fashionable suit or skirt of brannew materials at one-third less than regular prices. Every garment made to order; perfect in fashion, shape and workmanship. The materials are suitable for late Summer or Fall wear.

These offerings and others:
Stylish Cloth Suits, former price \$10 reduced to \$6.67. \$12 Suits reduced to \$6.50. Cloth Skirts, former price \$5.

\$10.
Cloth Skirts, former price \$5, reduced to \$3.34. \$6 Skirts reduced to \$4. \$7.50 Skirts reduced to \$4. \$7.50 Skirts reduced to \$5. \$8 iny-day Skirts, former price \$6, reduced to \$6. \$9 Skirts reduced to \$6. \$3.50 Shirt-Waist Suits reduced to \$2.34.

\$3 Wash Skirts reduced to \$2.

We are also closing out a few Sample Suits and Skirts (which were made up for exhibition in our Salesroom) at one-half of regular purces. Catalogue, Samples and Bargain List will be sent free at once upon request. Any garment which you get from us may be returned if unsatisfactory, and your money wild be refunded.

THE NATIONAL CLOAK CO., 119 and 121 West 23d Street, New York.

Redding, Baird & Co Stained Glass Windows

Repairing

We make a specialty of the Repairing of Stained Class Windows, both in the Church and Home. Competent Arti-sans are sent to make exami-nation and estimate of cost. Dept

83 Franklin St., Boston

CHURCH BELLS CHIMES Best Superior Copper and Tin. Get one price. WOSHANE BELL FOUNDRY. Baitimore, Md.

NEW ENGLAND LAKES AND THEIR SURROUND ING SHORES.—Cool and balmy breezes combined with the pure atmosphere of the country in the depths of a New England forest, with no disturbance save the soft ripple of the flowing brook or the low rumble of the lolling waves—such are the attributes of the region around New England's lakes. Especially is this so of Lakes Sunapee and Winnepesaukee, whose delightful situation with neighboring green valleys, broad forest border lands and lofty, protecting mountain peaks, makes lands and lotty, protecting mountain peaks, inacts them two of the most popular lake resorts in New England. But they are not alone in their beauty, for the nearby State of Vermont boasts of the his-toric Champlain and the beautiful Memphremagog, and the lake dotted surface of the State of Maine is rivaled for beauty only by her own magnificent seacoast. The lake sections are the portions of New England where the seeker after quiet and the New England where the seeker after quiet and ut-ardent sportsman find a real pleasure in spending their summer months in fishing, boating and bath-ing in the cool waters of the lakes. The Boston & Maine General Passenger Department, Boston, publishes a descriptive book called Lakes and Streams, giving a good idea of the beauties of New England lakes and rivers, and a magnificent portfelio of photographic views, New England Lakes, also descriptive books of Lake Sunapee and Lake Memphremagog. The descriptive books will be mailed to any address upon receipt of two cents in stamps for each book, and the portfolio upon receint of six cents in stamps.

ANCESTRY IN FURNITURE.—In another column of this paper an interesting parallel is drawn in regard to the ancestry of furniture made of black ash. It is a little singular that this wood has been so little used, for it is capable of wonderful beauty under the skillful treatment which is being given it at the warerooms of the Paine Furniture Company on Canal Street. They have a fine collection of

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In And Around New York

The Gospel in Tente

The summer tent campaign is now well under way. The Evangelistic Committee of the New York Presbytery opened its first tent last Sunday, having located it at One hundred and Tenth Street and Eighth Avenue, where thousands of pleasure seekers pass every Sunday. Services are to be regularly held at four and eight P. M. on Sundays, and at eight o'clock every week day evening except Saturday. The speakers for the first week included a number of local pastors and Rev. Frank H. Foster of San Francisco. The committee intend to open two other tents, one near Sixty-third Street on the East Side and one in the Borough of the Bronx. An independent tent was opened in the latter section last week at Boston Avenue and One hundred and Sixty-fourth Street. Mr. John J. Munro, a Presbyterian minister, now chaplain of the city prison, is in charge and is assisted by the Salvation Army of the locality, the members of the W. C. T. U. and local pastors. In Brook-lyn the Presbytery's committee has a tent at Lewis Avenue and Stockton Street, and the Vanderveer Park Methodist Church is maintaining one near its church buil ling.

Training for Philanthropists

The Summer School of Philanthropy has been in session in the United Charities Buildjusting since June 16 and will continue until July 26. This year's session has been attended with greater success in the matter of interest and attendance than either of the previous three annual sessions. The program has been a strong one and there bave been thirty students from various parts of the United States and Canada in regular attendance, besides a number of people connected with local charities. The projectors of the school are now working toward an endow-ment to insure its permanency. One hun-dred thousand dollars is the amount aimed for, as well as smaller amounts to provide scholar-ships. It is also hoped that ultimately the summer course will be extended into a regular professional training school with courses of study covering two or more years. The discussions this season covered a wide range of charitable work: The Treatment of Needy Families in Their Homes, The Care of Desti-

> SUMMER ADVICE. By One Who Knows.

Keep cool in hot weather.
"How?"
By eating Grape Nuts every day.
"Rats!"

"How?"
By eating Grape-Nuts every day.
"Rats!"
No, not rats, but a good, sound fact that thousands make daily use of.
Grape-Nuts is a predigested food which makes digestion easy.

It gives the nourishment without the internal heat caused by heavy carbonaceous foods. You can feel from ten to twenty degrees cooler than your neighbor when you eat proper food that does not overtax the stomach.
Grape-Nuts is made from certain parts of the grain, and by mechanical process the starches are changed into grape sugar in the same manner as the stomach would do in the first act of digestion.

The phosphates of the cereals are retained in Grape-Nuts is a concentrated food giving strength, vitality and these and the grape sugar supply the necessary nourishment to body, brain and nerve centers.

Grape-Nuts is a concentrated food giving strength, vitality and coolness to the body and energy and clearness to the brain, in place of the heavy, sluggish, draggy feeling caused by meat, potatoes, etc.

Another point.

It is thoroughly cooked at the factory by food experts and saves you the trouble.

You get it from the grocer, and by adding cream it is ready to serve.

No hot stove, no cross cook, no loss of time or exertion as with other food.

Its crisp taste with the delicate sweet of the grape sugar makes it pleasing to the palate of the most critical epicure.

The recipe-book in each package of Grape-Nuts gives many pleasing puddings, s.lads, entrées and desserts that can be made.

Worth a trial and a package will prove it.

tute and Neglected Children, Medical Chari-ties, The Institutional Care of Adults and Neighborhood Improvement.

Bishop Petter's Fiances

The report that Bishop Potter is to marry Mrs. Alfred Corning Clark has naturally aroused interest in her personality. While keeping out of the public eye so far as was possible, Mrs. Clark has been widely known for her charitable work, the Alfred Corning Clark Neighborhood House at the corner of Cannon and Rivington Streets being one of the best known of her benefactions. This building was opened in 1899 and is said to have cost upwards of \$150,000. A plot of ground adjoining it was recently purchased by Mrs. Clark who is to erect on it a working men's club house More recently she gave \$50,000 for the erection of a parish house for Grace Church, Elizabethport, N. J. This is in a thickly settled manufacturing district where settlement house work is much needed. Mrs. Clark is the owner of a number of model tenement houses and in many other ways has shown her interest in her less fortunate fellowmen.

No More Congestion at the Bridges

The long discussed problem of suitable approaches to the bridges between Manhattan and Brooklyn appears to have been solved with the adoption by the Rapid Transit Commission of a plan proposed by Chief Engineer William Barclay Parsons. It provides for the depression of tracks from the present bridge, leading them into a subway under Park Row, whence a new subway will be built under Center Street and Grand or Delancy Street to the entrance of the Williamsburg Bridge now building. The trolley cars will enter another subway, which will extend south on Nassau Street to Maiden Lane, and through the latter street to East River, under which a tunnel will be built. The cars will emerge in Brook-lyn near the Borough Hall. In place of the present unsightly bridge terminal it is proposed to erect a great building to accommodate the many municipal offices now scattered about in rented quarters. Under the building will be a large such through which foot pas sengers will pass to the bridge. The plans are highly commended by all and their consumma-tion will certainly abolish the disgraceful congestion of passengers at the bridge in the "rush hours."

A Snap Shot of Congressman Littlefield

In view of the growing prominence of Congressman Littlefield, who is regarded by many as one of the strongest men in public life today, this characterization of him by a Washington correspondent of the New York Tribune will be of interest.

Washington correspondent of the New York Tribune will be of interest.

Mr. Littlefield is one of the tallest men in the House standing over six feet in his stockings. His figure is built for strength, his limbs are long and loose jointed, his shoulders broad and square and he does not carry a pound of superfluous fissh. Intellect, independence, fearlessness are indicated by his face with its broad forehead, heavy brows, shading deep set eyes that have the quizzical twinkle so typical of the Yankee, the square jaw and firm, strong mouth. He dresses without regard to fashion, comfortably, and he carries himself without affectation but with a certain native dignity.

"I served two terms with Charles in the Maine legislature," said a well-known man from Portland the other day, "and I tell you he's made of the right stuff—the stuff that sent the Puritans to this side of the water and made them conquer the wilderness from the savages. He has no fear of either man or beast, and those who dislike him de so because they know he has no price and that no jobs can be engineered through Congress when he is on guard."

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